

هَذَا دِينُنَا

This is Our Religion

We believe in Allah

His Angels

His Books

His Messengers

The Last Day

And the Divine Decree

Written by

Shaykh 'Abdul-Hakam Al-Qahtānī (may Allāh protect him)

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This is Our Religion

تألف

فضيلة الشيخ عبد الحكم القحطاني

حفظه الله

Written by

Shaykh 'Abdul-Hakam Al-Qahtānī (may Allāh protect him)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ وَاَلَاهُ،
وَبَعْدُ:

In the name of Allāh, the Most Gracious, the Most Merciful

All Praise is due to Allāh, and may His Peace and Blessings be upon Allāh's Messenger, his family, companions and whoever remained loyal to him.

And thereafter:

فَهَذِهِ كَلِمَاتٌ يَسِيرَةٌ فِيهَا بَيَانُ مَا نَدِينُ اللَّهَ بِهِ فِي مَسَائِلِ أَصْلِ دِينِ الْإِسْلَامِ مِمَّا لَا يَصِحُّ إِيمَانُ الْمَرْءِ إِلَّا بِهِ ،
كَتَبْتُهَا عَلَى وَجْهِ الْإِخْتِصَارِ وَالْإِجْمَالِ ، لِتَكُونَ عَوْنًا لِلْمُوحِّدِينَ ، وَحَلِيَّةً لِلْأَوْلِيَاءِ وَالْمُؤْمِنِينَ ، وَعُدَّةً لَهُمْ فِي
الدَّعْوَةِ إِلَى هَذَا الدِّينِ.

وَهَذَا أَوَّلُ الشُّرُوعِ بِالْمَقْصُودِ:

These are simple words, which contain a clarification of how we worship Allāh in matters related to *Aslud-dīn*¹, which a person's Islām cannot be correct without. I wrote it as a shortened and summarized version, so that it would be a support to the *Muwahhidūn* (Islāmic monotheists), a jewel for close friends (of Allāh) and the believers, and an equipment for them in the call towards this religion.

And now is the time for the beginning of the meaning:

نَقُولُ : نُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

We say: We believe in Allāh, His Angels, His Books, His Messengers, The Last Day and in the Qadar (Divine Decree) – the good of it and the bad.

﴿وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

¹ Translator: The Fundament of the religion of Islām (*Tawhīd*), which a person must have in order for his religion and worship to be accepted by Allāh. This Fundament is the meaning of "*Lā ilāha illa Allāh*" (there is no-one worthy of worship except Allāh), which annuls all worship for everything besides Allāh – which is called *tāghūt* - and confirms Allāh as the Only One worthy of worship.

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“And whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.” (An-Nisā 4:136)

* نُوْمِنُ بِاللّٰهِ رَبًّا وَّإِلَهًا وَحَكَمًا وَوَلِيًّا لَّشَرِيكَ لَهُ فِي شَيْءٍ مِّنْ ذَلِكَ.

* And we believe in Allāh as *Rabb* (The Lord), *Ilāh* (The Deity worthy of worship), *Hakam* (The Judge), *Walī* (The Protector, The Helper), and He has no partner in any of this.

﴿قُلْ أَغَيَّرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾

“Say: ‘Shall I seek a lord other than Allāh, while He is the Lord of all things?’ ” (Al-An’ām 6:164)

﴿قَالَ أَغَيَّرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ﴾

“He said: ‘Shall I seek for you an *Ilāh* (deity) other than Allāh, while He has given you superiority over the ‘*Ālamīn* (mankind and *Jinns* of your time)?’ ” (Al-A’rāf 7:140)

﴿أَفَغَيَّرَ اللَّهُ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا﴾

“Shall I seek a judge other than Allāh while it is He Who has sent down unto you the Book (The *Qurān*), explained in detail?” (Al-An’ām 6:114)

﴿قُلْ أَغَيَّرَ اللَّهُ اتَّخِذْ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾

“Say (O Muhammad): ‘Shall I take as a *Walī* (helper, protector, etc.) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.’ Say: ‘Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims).’ And be not you (O Muhammad) of the *mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh).” (Al-An’ām 6:14)

* وَنُوْمِنُ بِأَنَّ أَوَّلَ وَاجِبٍ أَوْجَبَهُ اللَّهُ عَلَى الْعِبَادِ هُوَ التَّوْحِيدُ ، وَهُوَ الَّذِي خَلَقَ اللَّهُ الْخَلْقَ لِأَجَلِهِ ، وَقَامَتْ لِأَجَلِهِ السَّمَاوَاتُ وَالْأَرْضُ ؛ وَهُوَ إِفْرَادُ اللَّهِ بِمَا لَا يَكُونُ إِلَّا لِلَّهِ ، وَهُوَ أَصْلُ الدِّينِ ، وَهُوَ دَعْوَةُ الْأَنْبِيَاءِ جَمِيعًا وَدِينُهُمْ ، وَهُوَ الْإِسْلَامُ الْعَامُّ الَّذِي لَا يَقْبَلُ اللَّهُ غَيْرَهُ.

* And we believe that the first obligation which Allāh has obliged upon His servants is *Tawhīd*. And it is the reason for which Allāh created the creation. And the heavens

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and the earth were established for its sake. And this (*Tawhīd*) is to single out Allāh, in what only can be for Him, and this is *Aslud-dīn* and the call of all the prophets and their religion, and this is the general Islām (*al-Islām al-‘ām*²) which is the only (religion) that Allah will accept.

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the ‘Ālamīn (mankind, Jinns and all that exists).” (Al-A’rāf 7:54)

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

“Verily, I am Allāh. None has the right to be worshipped but I, so worship Me, and perform the prayer for My Remembrance.” (Tā-Hā 20:14)

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allāh) created not the Jinns and humans except they should worship Me (Alone).” (Adh-Dhāriyāt 51:56)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“And We did not send any Messenger before you (O Muhammad) except that We inspired him (saying): *Lā ilāha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone).” (Al-Anbiyā 21:25)

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): ‘Worship Allāh (Alone), and avoid (or keep away from) *tāghūt* (all false deities, i.e. do not worship *tāghūt* besides Allāh).’ Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).” (An-Nahl 16:36)

² Translator: The meaning of *al-Islām al-‘ām* (the general Islām) is the religion of all the prophets. This religion is *Tawhīd* which is knowing, hating and leaving the act of shirk, and witnessing that whoever does not know shirk, or commits this evil act is not upon the religion of the prophets. *Al-Islām al-khās* (the specific Islām) is the belief in the prophet of a current time.

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﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (Āli ‘Imrān 3:85)

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allāh is Islām.” (Āli ‘Imrān 3:19)

* وَنُؤْمِنُ بِإِفْرَادِ اللَّهِ فِي الْخَلْقِ وَالْمُلْكِ وَالتَّدْبِيرِ وَإِفْرَادِهِ فِي أَفْعَالِهِ ؛ وَهُوَ الَّذِي يُسَمِّيهِ الْعُلَمَاءُ بِـ « تَوْحِيدِ الرُّبُوبِيَّةِ » .»

* And we believe in Allāh's Oneness in the creation, the lordship, the arrangement, and His Oneness in His Actions. And this is what the scholars have named **“Tawhīd ar-Rubūbiyyah (Oneness in Lordship)”**.

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾

“Say (O Muhammad): ‘Who provides for you from the sky and from the earth? And who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?’ They will say: ‘Allāh.’ Say: ‘Will you not then be afraid?’ ” (Yūnus 10:31)

﴿اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ﴾

“Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above the Throne (in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round). Each running (its course) for a term appointed. He regulates all affairs, explaining the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.” (Ar-Ra’d 13:2)

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the ‘Ālamīn (mankind, Jinns and all that exists).” (Al-A’rāf 7:54)

﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾

“And if you asked them: ‘Who has created the heavens and the earth and subjected the sun and the moon?’ They will surely reply: ‘Allāh.’ How then are they deviating (as polytheists and disbelievers)?” (Al-‘Ankabūt 29:61)

﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾

“And if you asked them who created them, they will surely say: ‘Allāh’. How then are they turned away (from the worship of Allāh alone)?” (Az-Zukhruf 43:87)

* وَنُؤْمِنُ بِإِفْرَادِ اللَّهِ بِأَفْعَالِ الْعِبَادِ ، أَوْ إِفْرَادِ اللَّهِ بِالْعِبَادَةِ ، وَهُوَ مَا يُسَمِّيهِ الْعُلَمَاءُ بِـ«تَوْحِيدِ الْأُلُوْهِيَّةِ» ، الَّذِي هُوَ تَحْقِيقُ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ ، وَالَّتِي تَتَرَكَّبُ مِنْ نَفْيٍ وَإِثْبَاتٍ ، وَمَعْنَى النَّفْيِ : هُوَ خَلْعُ الْأَنْدَادِ وَنَفْيُ الْإِلَهِيَّةِ عَنْ جَمِيعِ الْمَعْبُودَاتِ مِنْ دُونِ اللَّهِ وَهُوَ مَا يُعْبَرُ عَنْهُ بِـ«الْكُفْرِ بِالطَّاغُوتِ» ، وَالْإِثْبَاتُ : إِثْبَاتُ الْأُلُوْهِيَّةِ لِلَّهِ وَإِفْرَادُهُ بِأَنْوَاعِ الْعِبَادَةِ جَمِيعِهَا .

هَذَا هُوَ التَّوْحِيدُ الَّذِي دَارَتْ وَتَدُورُ عَلَيْهِ رُحَى الْمَعْرَكَةِ بَيْنَ أَهْلِ الْإِسْلَامِ وَأَهْلِ الشِّرْكِ .

* And we believe in Allāhs Oneness in the actions of the slaves, or (in other words) Allāhs Oneness in worship. And this is what the scholars have named “*Tawhīd al-Ulūhiyyah (Oneness in the worship)*”. And this is the realization of the meaning of “*Lā ilāha illa Allāh*”, which consists of rejection and affirmation. And the meaning of rejection is: to remove the rivals and to reject the divinity for everything worshipped besides Allāh, and this is what is expressed as “*al-kufr bit-tāghūt*”³. And the affirmation is: affirmation of the worthiness of worship to Allāh and His Oneness in all types of the worship.

This (*Tawhīd al-Ulūhiyyah*) is the *Tawhīd* which was and is the reason for the battle between the followers of Islām and the followers of *shirk*.

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا﴾

³ Translator: *Tāghūt* is everything and everyone which is worshipped besides Allāh, and also those who encourage the worship of others than Allah. *Al-kufr bit-tāghūt* is the rejection of everything and everyone that is being worshipped besides Allāh by not worshipping it, rejecting divinity for it and witnessing that whoever worships a *tāghūt* is a believer in it and a disbeliever in the Oneness of Allāh, and thereby a *mushrik*.

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“And set not up with Allāh any other *Ilāh* (deity), then you will be thrown into Hell, blameworthy and rejected.” (Al-Isrā 17:39)

﴿الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقَيْنَاهُ فِي الْعَذَابِ الشَّدِيدِ﴾

“The one, who set up another *Ilāh* (deity) with Allāh, then cast him in the severe torment.” (Qāf 50:26)

﴿قَالَ أَغَيَّرَ اللَّهُ أَبْغَيْكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ﴾

“He said: ‘Shall I seek for you an *Ilāh* (deity) other than Allāh, while He has given you superiority over the ‘*Ālamīn* (mankind and *Jinns* of your time)?” (Al-A’rāf 7:140)

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): ‘Worship Allāh (Alone), and avoid (or keep away from) *tāghūt* (all false deities).’ ” (An-Nahl 16:36)

فَاللَّهُ لَا مَعْبُودَ بِحَقِّ إِلَّا هُوَ ، وَذَلِكَ فِي جَمِيعِ أَنْوَاعِ الْعِبَادَةِ ؛ وَيَجْمَعُ هَذَا الْإِفْرَادُ ثَلَاثَةَ أُمُورٍ : إِفْرَادَ اللَّهِ بِالشَّعَائِرِ وَالنُّسُكِ ، وَإِفْرَادَهُ بِالْوِلَايَةِ ، وَإِفْرَادَهُ بِالْحُكْمِ وَالتَّشْرِيعِ .

So Allāh, there is no-one worthy of worship besides Him, and this is in all types of worship. And this Oneness gathers three things: Allāh's Oneness in *Sha'āir* and *Nusuk* (rituals of worship), His Oneness in *Wilāyah* (Loyalty) and His Oneness in *hukm* (judgment) and *tashrī'* (legislation).

* فَتُؤْمِنُ بِإِفْرَادِ اللَّهِ فِي النُّسُكِ وَالشَّعَائِرِ مِثْلَ: الدُّعَاءِ ، وَالِاسْتِغَاثَةِ ، وَالذَّبْحِ ، وَالصَّلَاةِ ، وَنَحْوِهَا ؛ فَمَا لَا يَكُونُ إِلَّا لِلَّهِ لَا يُصْرَفُ شَيْءٌ مِنْهُ لِعَبِيدِهِ ، وَمَنْ صَرَفَهُ لِعَبِيدِ اللَّهِ فَقَدْ عَبَدَ غَيْرَ اللَّهِ ، وَمَنْ عَبَدَ غَيْرَ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ .

* So we believe in Allāh's Oneness in *Nusuk* and *Sha'āir* like: *Du'ā* (invocation), *Istighāthah* (seeking help), *Dhabh* (slaughtering) and *Salāh* (prayer) and the likes of these. These are for no-one except Allāh, and none of these are directed towards other than Him, and whoever directs this for other than Him, has verily worshipped other than Allāh. Whoever worships other than Allāh, he is a *mushrik* and a *kāfir*.

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﴿قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

“Say (O Muhammad): ‘Verily, my prayer, my sacrifice, my living, and my dying are for Allāh, the Lord of the ‘Ālamīn (mankind, Jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.’ ”
(Al-An’ām 6:162- 163)

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

“And whoever invokes (or worships), besides Allāh, any other *Ilāh* (deity), of whom he has no proof, then his reckoning is only with his Lord. Verily will the disbelievers not be succesful.” (Al-Muminūn 23:117)

﴿وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ﴾

“And set not up (or worship) any other *Ilāh* (deity) along with Allāh. Verily, I (Muhammad) am a plain warner to you from Him.” (Adh-Dhāriyāt 51:51)

* وَنُؤْمِنُ بِإِفْرَادِ اللَّهِ بِالْوِلَايَةِ ، وَأَنَّهُ لَا يَتَحَقَّقُ إِلَّا بِأَمْرَيْنِ:

الْأَوَّلُ: اتِّخَاذُ اللَّهِ وَحْدَهُ وَلِيًّا ؛ فَمَنْ اتَّخَذَ غَيْرَ اللَّهِ وَلِيًّا أَوْ دَخَلَ فِي وَلَايَةِ غَيْرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ.

* And we believe in the Oneness of Allāh in the *Wilāyah* and that this is not fulfilled except by two things:

The first: Only to take Allāh alone as *Walī* (ally, helper, protector etc.). So whoever takes other than Allāh as his *Walī*, or enters in the *Wilāyah* with other than Allāh, he is a *mushrik* and a *kāfir*.⁴

﴿قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾

⁴ Author:

فَالشِّرْكُ هُنَا هُوَ بِاتِّخَاذِ الْأَوْلِيَاءِ مِنْ دُونِ اللَّهِ.

So the *shirk* here is to take other than Allāh as allies.

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“Say (O Muhammad): ‘Shall I take as a *Walī* (helper, protector, etc.) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.’ Say: ‘Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims).’ And be not you (O Muhammad) of the *mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh).” (Al-An’ām 6:14)

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

“Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Awliyā* (supporters and helpers) are *tāghūt* (false deities and false leaders, etc.), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.” (Al-Baqarah 2:257)

﴿قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ﴾

“They (angels) will say: ‘Glorified be You! You are our *Walī* instead of them. Nay, but they used to worship the *Jinns*; most of them were believers in them.’” (Saba 34:41)

﴿اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾

“Follow what has been sent down unto you from your Lord (the *Qurān* and Prophet Muhammad’s *Sunnah*), and follow not any *Awliyā* (protectors and helpers, etc.) besides Him (Allāh). Little do you remember.” (Al-A’rāf 7:3)

﴿الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾

“Those who believe fight in the Cause of Allāh, and those who disbelieve, fight in the cause of *tāghūt*. So fight you against the *Awliyā* (helpers) of Shaytān (Satan); Ever feeble indeed is the plot of Shaytān (Satan).” (An-Nisā 4:76)

﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ﴾

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“A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayātīn* (devils) as *Awliyā* (protectors and helpers) instead of Allāh, and they think that they are guided.” (Al-A’rāf 7:30)

﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا﴾

“Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allāh’s Messengers, ‘Īsā, son of Maryam, etc.] as *Awliyā* (lords, gods, protectors, allies etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.” (Al-Kahf 18:102)

﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ﴾

“And had they believed in Allāh, and in the Prophet and what has been revealed to him, they would never have taken them (the disbelievers) as *Awliyā* (protectors and helpers), but many of them are the *fāsiqūn* (rebellious, disobedient, etc.).” (Al-Māidah 5:81)

الثَّانِي: مُوَالَاةُ أَوْلِيَائِهِ، وَمُعَادَاةُ أَعْدَائِهِ، وَهُوَ لَازِمٌ مِنْ لَوَازِمِ الْأَوَّلِ لَا يَنْفَكُ عَنْهُ أَوْ هُوَ مُتَضَمِّنٌ فِيهِ؛ فَمَنْ تَوَلَّى الْمُشْرِكِينَ أَوْ الْكُفَّارَ وَإِنْ لَمْ يُعَادِ الْمُسْلِمِينَ فَهُوَ كَافِرٌ.

The second: The *Muwālāh* (loyalty, alliance, love) to His Allies, and enmity to His enemies. This is a requirement from the requirements of the first thing, which cannot be separated from it, or it is included in it. So whoever ally with (is loyal to) the *mushrikūn* or the *kuffār*, even though he does not show enmity to the Muslims, he is a *kāfir*.⁵

﴿إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ﴾

“Verily, We made the *Shayātīn* (devils) *Awliyā* (protectors and helpers) for those who do not believe.” (Al-A’rāf 7:27)

⁵ Author:

فَالشِّرْكُ هُنَا فِي الْوِلَايَةِ مِنْ دُونِ الْمُؤْمِنِينَ.

So the shirk here is the alliance with (loyalty to) other than the believers.

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﴿إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَاللَّهُ وَلِيُّ الْمُتَّقِينَ﴾

“Verily, they can avail you nothing against Allāh. Verily, the *dhālimūn* (polytheists, wrong-doers, etc.) are *Awliyā* (protectors, helpers, etc.) to one another, but Allāh is the *Walī* (Helper, Protector, etc.) of the *Muttaqūn* (pious).” (Al-Jāthiyah 45:19)

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ
فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ﴾

“Let not the believers take the disbelievers as *Awliyā* (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His Punishment), and to Allāh is the final return.” (Āli ‘Imrān 3:28)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ
الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ﴾

“O you who believe. Take not as friends the people whom the Wrath of Allāh is upon (i.e. the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection).” (Al-Mumtahinah 60:13)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ
مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

“O you who believe! Take not the Jews and the Christians as *Awliyā* (friends, protectors, helpers, etc.), they are but *Awliyā* to one another. And if any amongst you takes them as *Awliyā*, then surely he is one of them. Verily, Allāh guides not those people who are the *dhālimūn* (polytheists and wrongdoers and unjust).” (Al-Māidah 5:51)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ﴾

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“O you who believe! Take not for *Awliyā* (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allāh if you indeed are true believers.” (Al-Māidah 5:57)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

“O you who believe! Take not for *Awliyā* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you takes them as *Awliyā*, then these are the *dhālimūn* (wrong-doers, etc.).” (At-Tawbah 9:23)

* وَنُؤْمِنُ بِإِفْرَادِ اللَّهِ بِالْحُكْمِ وَالتَّشْرِيعِ وَأَنَّهُ لَا يَتَحَقَّقُ إِلَّا بِأُمُورٍ ثَلَاثَةٍ:

الْأَوَّلُ: الْإِيمَانُ بِأَنَّ التَّشْرِيعَ حَقٌّ خَالِصٌ لِلَّهِ وَحْدَهُ .

* And we believe in the Oneness of Allāh in judgment and legislation, and this will not be fulfilled except by three things:

The first: The belief that legislation exclusively is the right of Allāh alone.

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“The judgment is for none but Allāh. He has commanded that you worship none but Him (Tawheed), that is the (true) straight religion, but most men know not.” (Yūsuf 12:40)

﴿أَفَعَيِّرَ اللَّهُ أَتْبَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا﴾

“Shall I seek a judge other than Allāh while it is He Who has revealed to you the Book (The *Qurān*), explained in detail.” (Al-An’ām 6:114)

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

“Or have they partners (false gods) with Allāh, who have instituted for them from the religion what Allāh has not allowed. And had it not been for a decisive Word

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(gone forth already), **the matter would have been judged between them. And verily, for the *dhālimūn* (polytheists and wrong-doers), there is a painful torment.**" (Ash-Shūrā 42:21)

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the *‘Ālamīn* (mankind, *Jinns* and all that exists)." (Al-A'rāf 7:54)

﴿وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا﴾

"And He makes none to share in His Judgment." (Al-Kahf 18:26)

﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

"Allāh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (socalled) partners (of Allāh) that do anything of that? Glory be to Him! And Exalted be He above all that they associate (with Him)." (Ar-Rūm 30:40)

﴿قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ﴾

"Say (O Muhammad): 'Show me those whom you have joined to Him as partners.' Nay (there are not any partners with Him)! But He is Allāh (Alone), the All-Mighty, the All-Wise." (Saba 34:27)

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ﴾

"The judgment is only for Allāh, He declares the truth, and He is the Best of judges." (Al-An'ām 6:57)

﴿أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ﴾

"Surely, His is the judgment and He is the Swiftest in taking account." (Al-An'ām 6:62)

﴿وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

This is Our Religion

“And He is Allāh; *Lā ilāha illa Huwa* (none has the right to be worshipped but He). His is all praise, in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the judgment, and to Him shall you (all) be returned.” (Al-Qasas 28:70)

﴿ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا
فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

“(It will be said): ‘This is because, when Allāh Alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed!’ So the judgment is only with Allāh, the Most High, the Most Great!” (Ghāfir 40:12)

فَالْتَشْرِيعُ حَقٌّ خَالِصٌ لِلَّهِ ، وَهُوَ مِنْ خَصَائِصِ رُبُوبِيَّتِهِ وَأُلُوْهِيَّتِهِ ، فَهُوَ وَحْدَهُ سُبْحَانَهُ صَاحِبُ الْأَمْرِ وَالنَّهْيِ وَالتَّحْرِيمِ وَالتَّحْلِيلِ ؛ فَمَنْ شَرَعَ فَقَدْ نَازَعَ اللَّهَ فِي رُبُوبِيَّتِهِ وَأُلُوْهِيَّتِهِ فَيَكُونُ كَافِرًا بِذَلِكَ ؛ وَيَدْخُلُ فِي هَذَا دُخُولًا أَوَّلِيًّا : الْحُكَّامُ وَأَعْضَاءُ الْبَرْلَمَانَاتِ وَالْمَجَالِسِ التَّشْرِيعِيَّةِ وَنَحْوَهُمْ مِمَّنْ نَصَبُوا أَنْفُسَهُمْ مُشَرِّعِينَ مَعَ اللَّهِ ؛ وَعَلَيْهِ فَمَنْ يَقُومُ بِإِنتِخَابِهِمْ وَإِخْتِيَارِهِمْ ، أَوْ يَرْضَى بِذَلِكَ وَلَوْ لَمْ يَنْتَخبِبْهُمْ ، فَقَدْ اخْتَارَ إِلَهَةً مَعَ اللَّهِ ، وَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُشْرِكٌ كَافِرٌ .

So the legislation is exclusively the right of Allāh, and it is from the unique characteristics of His *Rubūbiyyah* and *Ulūhiyyah*, so He alone, The Glorified, is the determiner of orders and prohibitions, and what is *Halāl* (lawful) and *Harām* (not lawful). So whoever legislates has verily challenged Allāh in His *Rubūbiyyah* and His *Ulūhiyyah* and thereby he is a *kāfir*. And those who first and foremost are included in this are: The rulers and the members of legislating parliaments and gatherings, and the likes of these, where they raise themselves as legislators with Allāh. And with this (follows) that whoever participates in their votings and elections, or is satisfied with this, even though he did not vote for them, has indeed chosen *Ālihah* (pl. *Ilāh*) with Allāh. And whoever does this he is a *mushrik* and a *kāfir*.⁶

الثَّانِي : الْحُكْمُ بِمَا أَنْزَلَ اللَّهُ ، وَالْإِيمَانُ بِأَنَّ الْحُكْمَ بغيرِ شَرَعِ اللَّهِ كُفْرٌ .

The second: To judge with what Allāh has revealed, and the belief that the judgment with other than Allāh's law is *kufur*.

⁶ Translator: The Shaykh explains here that whoever votes for, or is satisfied with the representatives of the political parties nowadays, have indeed chosen another legislator than Allāh, and thereby this person makes *shirk* in *Rubūbiyyah* and *Ulūhiyyah*. The sad truth is that many people these days, even those who claim to be scholars, worshippers and students of knowledge either do or allow this act of *shirk*, and many people follow these blindly in this issue and with this they leave the fold of Islām and become *mushrikūn*.

This is Our Religion

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾

“Do they then seek the judgment of (the days of) Ignorance? And who is better in judgment than Allāh for a people who have firm Faith?” (Al-Māidah 5:50)

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾

“And whosoever does not judge by what Allāh has revealed, such are the *kāfirūn* (i.e. disbelievers).” (Al-Māidah 5:44)

﴿ وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴾

“They (hypocrites) say: ‘We have believed in Allāh and in the Messenger, and we obey.’ Thereafter a party of them turn away, such are not believers.” (An-Nūr 24:47)

وَيَدْخُلُ فِي ذَلِكَ: الْحُكَّامُ مِنَ الرُّؤَسَاءِ وَالْمُلُوكِ وَالْأُمَرَاءِ وَالْوُزَرَءِ وَالْقُضَاةِ وَرُؤَسَاءِ الْعَشَائِرِ وَالْمَحَافِظِينَ وَرُؤَسَاءِ الْبَلَدِيَّاتِ وَغَيْرُهُمْ مِمَّنْ يَحْكُمُونَ بَيْنَ النَّاسِ .

Included in this are: The rulers from among the presidents, kings, leaders, ministers, judges, clanleaders, mayors, leaders of the countries, and others than these from among those who judge between the people.

الثَّالِثُ : التَّحَاكُمُ لِلَّهِ وَحْدَهُ ، وَالْإِيمَانُ بِأَنَّ التَّحَاكُمَ لِغَيْرِ اللَّهِ شِرْكٌ وَكُفْرٌ لِأَنَّهُ عِبَادَةٌ لِغَيْرِ اللَّهِ .

وَالْمَقْصُودُ بِالتَّحَاكُمِ : هُوَ طَلَبُ الْفَصْلِ فِي الْخُصُومَاتِ ؛ وَهُوَ أَقَلُّ مَا يَكُونُ بَيْنَ اثْنَيْنِ .
فَمَنْ تَحَاكَمَ إِلَى غَيْرِ شَرِيعَةِ اللَّهِ كَمَا يَحْدُثُ فِي الْمَحَاكِمِ الْوَضْعِيَّةِ وَنَحْوِهَا بِغَيْرِ إِكْرَاهٍ فَهُوَ مُشْرِكٌ كَافِرٌ .

وَأَمَّا مَنْ جَوَّزَ التَّحَاكُمَ بِدَعْوَى الضَّرُورَةِ فِي الْمَسَائِلِ الَّتِي يُسْمُونَهَا حُقُوقِيَّةً وَنَحْوِهَا فَهُوَ شَرٌّ مِنَ الْأَوَّلِ ، وَهُوَ دَاعِيَةٌ ضَلَالٍ مُسْتَحِلٌّ لِلشِّرْكِ بِاللَّهِ ، فَهُوَ بِذَلِكَ مُشْرِكٌ كَافِرٌ .

The third: The *Tahākum* (seeking judgment) from (the laws of) Allāh alone, and the belief that seeking judgment with others than Allāh is *shirk* and *kufr*, because it is worship of others than Allāh.

This is Our Religion

And what is meant by *Tahākum*: Is the seeking of judgment (decision) in disagreements (and disputes), and it is at least between two persons. So whoever seeks judgment with other than Allāh's *Shari'ah* (Islāmic Legislation) – as it occurs in the manmade courts and the likes of these – without being forced (*Ikrāh*) to do this⁷, he is a *mushrik* and a *kāfir*.

And regarding the one who allows in the case of *Darūrah* (necessity), in issues where they name it rights or the likes of this, then he is worse than the first, and he is caller to *Dalāl* (misguidance), and considers *shirk* to Allāh as being lawful, and by this he is a *mushrik* and a *kāfir*.

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

“And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge). Such is Allāh, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance.” (Ash-Shūrā 42:10)

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا



“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the *tāghūt* (false judges, etc.) while they have been ordered to reject them. But Shaytān (Satan) wishes to lead them far astray.” (An-Nisā 4:60)

* وَتُؤْمِنُ بِأَنَّ الْكُفْرَ بِالطَّاغُوتِ يَعْنِي تَكْفِيرَ الطَّاغُوتِ وَتَكْفِيرَ أَهْلِهِ ، كَمَا دَلَّ عَلَيْهِ الْكِتَابُ الْعَظِيمُ الَّذِي نَزَلَ بِلسَانِ عَرَبِيٍّ مُبِينٍ ، وَكَمَا دَلَّتْ عَلَيْهِ الْعُقُولُ وَالْفِطْرُ.

وَأَنَّ الطَّاغُوتَ هُوَ كُلُّ مَا عُبدَ مِنْ دُونِ اللَّهِ ؛ وَهُوَ كُلُّ رَأْسٍ فِي الشِّرْكِ وَالضَّلَالِ ، وَهُوَ أَصْنَافٌ مُتَعَدَّةٌ.

مِنْ أَبْرَزِهِمْ : الشَّيْطَانُ ، وَالْحَاكِمُ بِغَيْرِ شَرَعِ اللَّهِ ، وَدُعَاةُ الشِّرْكِ وَالضَّلَالِ ، وَغَيْرُهُمْ .

⁷ Translator: Those who are forced to do an action of kufr or shirk, without wanting it and without having any free will and choice, are considered to be *mukrih* (those who are forced), like those who are threatened to be killed or limbs from their bodies to be cut off and similar to this. Due to this the *Takfir* is not performed on such a person.

This is Our Religion

*And we believe that *al-kufr bit-tāghūt* (the rejection of *tāghūt*), means to declare *Takfīr* on the *tāghūt* and on its followers, as the Holy Book has pointed out, which He has revealed in the clear Arabic language, and like the intellects and the *Fitar* (pl. *Fitrah*: human nature and instinct) has pointed out.

Tāghūt is everything that is worshipped besides Allāh, and it is the head in *shirk* and misguidance. And it is of multiple categories.

From the most well-known among them: *ash-Shaytān*, and the one who judges with other than Allāh's Law, the one who calls to *shirk* and misguidance, and other than these.

وَأَمَّا مَنْ زَعَمَ أَنَّ الْكُفْرَ بِالطَّاغُوتِ لَا يَلْزَمُ مِنْهُ تَكْفِيرَ أَعْيَانِ الطَّاغُوتِ وَلَا تَكْفِيرَ أَتْبَاعِهِمْ وَنَحْوَهُ مِنَ الْخَرَبَةِ
وَالْخَرَمَةِ فَهُوَ أَضَلُّ مِنْ حِمَارِ أَهْلِهِ وَلَا يَعْقِلُ مَا يَخْرُجُ مِنْ رَأْسِهِ ، وَفَوْقَ هَذَا كُلِّهِ فَهُوَ كَافِرٌ حَبِيثٌ يُرِيدُ هَدْمَ
دِينِ الْأَنْبِيَاءِ.

Regarding the one who claims that *al-kufr bit-tāghūt* (the rejection of *tāghūt*) does not require that you declare *Takfīr* on the *tāghūt* itself, nor *Takfīr* on its followers, and the likes of him, then he is more astray than his tribes' donkey, and he does not understand what is coming out from his head. And on top of all this he is a filthy *kāfir* who wants the destruction of the religion of the prophets.

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“Whoever disbelieves in (rejects) *tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.” (Al-Baqarah 2:256)

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ﴾

“Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allāh Alone.’” (Al-Mumtahinah 60:4)

This is Our Religion

* فَتُؤْمِنُ بِأَنَّ مَنْ لَمْ يُكْفِرِ الْمُشْرِكِينَ مِنْ يَهُودٍ وَنَصَارَى وَوَتَنِيَّينَ وَنَحْوِهِمْ أَوْ شَكَ فِي كُفْرِهِمْ فَهُوَ كَافِرٌ كَمَا دَلَّ عَلَى ذَلِكَ الْكِتَابُ وَالسُّنَّةُ وَالْإِجْمَاعُ وَالنَّظَرُ الصَّحِيحُ ، وَقَدْ ذَكَرَ ذَلِكَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ ؛ مَعَ كَوْنِ هَذَا الْأَمْرِ مَرْكَوزًا فِي الْعُقُولِ وَالْفِطْرِ كَذَلِكَ.

* So we believe that whoever does not declare *Takfir* on the *mushrikūn*, from the jews and the Christians and the idol worshippers and the likes of these, or doubts in their *kufr*, he is a *kāfir* as The Book, *Sunnah*, *Ijmā'* (consensus) and the correct views all have pointed out. And verily have the people of knowledge mentioned this, with the fixed existence of this commandment in the intellect and the *Fitar* (pl. *Fitrah*) as well.

* وَتُؤْمِنُ بِأَنَّ النَّاسَ الْيَوْمَ لَا سِيَّما الَّذِينَ يُمَثِّلُونَ الْمُجْتَمَعَاتِ الْجَاهِلِيَّةَ الْمُنتَسِبَةَ إِلَى الْإِسْلَامِ مُشْرِكُونَ بِاللَّهِ وَلَيْسُوا فِي دِينِ اللَّهِ ، بَلْ هُمْ فِي دِينٍ غَيْرِهِ ، إِلَّا مَنْ رَحِمَ اللَّهُ مِنَ الطَّائِفَةِ الْمَنْصُورَةِ وَالْفِرْقَةِ النَّاجِيَةِ ، الَّذِينَ يُؤْمِنُونَ بِمَا تَقَرَّرَ فِي كِتَابِ اللَّهِ مِنْ تَوْحِيدِ اللَّهِ وَالْخُضُوعِ لِحُكْمِهِ مَعَ الْبَرَاءَةِ مِنَ الشِّرْكِ وَأَهْلِهِ .
فَالْأَصْلُ هُوَ الشِّرْكُ حَتَّى يَتَّبَتَّ خِلَافُهُ... لِلْأُمُورِ مِنْهَا :

* And we believe that the people today – especially those who represent the ignorant societies who ascribes themselves to Islām – are *mushrikūn*, worshipping others besides Allāh, and are not in the religion of Islām. Rather they are in another religion, except those whom Allāh has showed mercy from *At-Tāifah al-Mansūrah* (the helped group) and *Al-Firqah an-Nājiyah* (the saved group), those who believe in what has been established in the Book of Allāh of His *Tawhīd*, and the submission to His Judgment, with *Barāah* (disassociation, being free from, rejecting etc.) towards *shirk* and its followers. So the basis is *shirk*, until the opposite has been proved... from the issues of this (are):

أَوَّلًا : أَنَّ الْإِسْلَامَ بُنِيَ فَلَا يُعَدُّ مُسْلِمًا إِلَّا مَنْ ثَبَتَ دُخُولُهُ إِلَيْهِ ، وَجَاءَ الدَّلِيلُ عَلَى بَرَاءَتِهِ مِنَ الشِّرْكِ وَأَهْلِهِ ، وَالْكُفْرُ فِي أَصْلِهِ عَدَمِيٌّ فَالْكُفْرُ عَدَمُ الْإِيمَانِ ؛ فَمَنْ أَرَادَ أَنْ يَكُونَ مُسْلِمًا وَجَبَ عَلَيْهِ الدُّخُولُ فِيهِ وَإِظْهَارُ مَا يَدُلُّ عَلَى بَرَاءَتِهِ مِنَ الشِّرْكِ وَأَهْلِهِ ؛ لَا يَصْلُحُ غَيْرُ ذَلِكَ الْبَتَّةَ .

Firstly: Islām must be proven, no one can be considered a Muslim, except the one whos entrance (in Islām) has been proven, and the proof of his *Barāah* towards *shirk* and its followers has appeared (become visible). *Kufr* in its basis is nihilistic, so *kufr* is the lack of *īmān*. So whoever wants to be a Muslim, then it is obligatory upon him to enter in it, and to show what points out his *Barāah* towards *shirk* and its followers. Other than this can never be correct.

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ثَانِيًا : ظُهُورُ عَدَاوَةِ النَّاسِ لِأَهْلِ التَّوْحِيدِ وَمُحَارَبَةِ أَهْلِهِ وَالْمُجَاهَرَةَ بِالطَّغْنِ فِي الدِّينِ وَالْإِسْتِهْزَاءِ بِاللَّهِ تَعَالَى وَرَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Secondly: The emergence of peoples enmity towards the followers of *Tawhīd*, and the fighting of its (*Tawhīds*) followers and the openness in the violation of the religion and the mocking of Allāh The Most High and His Messenger ﷺ.

ثَالِثًا: انْتِشَارُ الشِّرْكِ بِأَصْنَافِهِ بَيْنَ النَّاسِ وَظُهُورُهُ بِلَا نَكِيرٍ وَلَا سِيِّمَا أَظْهَرَ أَنْوَاعِهِ كَشِرْكِ الْقُبُورِيِّينَ ؛ فَلَا تَكَادُ تَجِدُ أَحَدًا مِنَ النَّاسِ يُعَدُّ فَاعِلَ هَذَا النَّوعِ مِنَ الشِّرْكِ مُشْرِكًا حَتَّى مِمَّنْ يُقْرُونَ بِكَوْنِ الْفِعْلِ شِرْكًَا .

Thirdly: The spread of *shirk* in its categories among the people, and the appearance thereof without denial (of it), and especially the most obvious of its types, like the *shirk* of the grave worshippers. Because you are almost not capable of finding anyone from the people, who considers the one committing this type of *shirk* as *mushrik*, even among those who acknowledges the action as being *shirk*.

رَابِعًا : الإِعْلَانُ بِالْمَحْرَمَاتِ بَلْ وَاسْتِحْلَالُهَا ، وَإِنْكَارُ أَحْكَامِ اللَّهِ وَالْإِعْتِرَاضُ عَلَيْهَا وَالشُّكُّ فِي عَدَالَتِهَا بَلْ وَوَضْعُهَا لِلتَّصْوِيتِ أحيانًا ، وَتَعْطِيلُ مَعَالِمِ الدِّينِ كَافَّةً ؛ فَالْجِهَادُ إِرْهَابٌ ، وَالتَّبَرُّجُ حُرِّيَّةٌ ، وَالْحِجَابُ رَجَعِيَّةٌ ، وَالْحُدُودُ وَحْشِيَّةٌ وَهَمْجِيَّةٌ ، وَالرِّبَا فَائِدَةٌ ، وَالْقِمَارُ وَالْمَيْسِرُ عُرُوضٌ تِجَارِيَّةٌ ، وَمِيرَاثُ الْأُنْثَى ظُلْمٌ ، وَالْإِسْلَامُ دِمَقْرَاطِيَّةٌ أَوْ شِتْرَآكِيَّةٌ... إِلَى آخِرِ الْقَائِمَةِ الْمَشْهُومَةِ !

Fourthly: The publicizing of the prohibited things, and even the legalization of these, and the denial of Allāh's Rulings, the objection against them and the doubt in the justice in them. Instead they (Allāh's Laws) are sometimes put up for voting. And the complete invalidation of the milestones of the religion: So *Jihād* is terrorism, adorning yourself is freedom, the *Hijāb* is old fashion, the punishments are brutality and barbarism, interests are profit, hazard and games are means of trade, the inheritance of the female is injustice and Islām is democracy or socialism... Until the last (on) the black list!

خَامِسًا : عُلوُّ أَحْكَامِ الطَّاغُوتِ مَعَ انْقِيَادِ النَّاسِ لَهُ وَمُتَابَعَتِهِمْ لِدِينِهِ . فَأَمَّا الْعُلُوُّ فَيَتِمَثَّلُ بِعُلُوِّ أَحْكَامِ الْقَانُونِ الْوَضْعِيِّ وَهَيْمَتِهِ عَلَى حَيَاةِ النَّاسِ وَسَيْطَرَتِهِ عَلَى شَتَّى الْجَوَانِبِ . وَأَمَّا انْقِيَادُ النَّاسِ وَمُتَابَعَتُهُمْ فَيَدُلُّ عَلَيْهِ :

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Fifthly: Superiority of the rulings of *tāghūt*, with the people's submission to them and their following of its religion. Regarding the superiority, then it patterns after the superiority of the manmade laws' rulings and their control over peoples lives and their dominance over the different angles (of life).⁸ Regarding people's submission and their following, then (the following) points this out:

الْأَوَّلُ : عَدَمُ إِظْهَارِ النَّاسِ مَا يَدُلُّ عَلَى تَوْحِيدِهِمْ وَبَرَاءَتِهِمْ مِنَ الطَّاغُوتِ وَدِينِهِ؛ وَهُوَ مَا يُعْرَفُ بِـ«إِظْهَارِ الدِّينِ»

The first: The lack of people showing what points to their *Tawhīd* and their *Barāah* towards *tāghūt* and its religion. And this is what is known as "*Idhharud-dīn*"⁹.

الثَّانِي : تَحَاكُمُ النَّاسِ وَذَهَابُهُمْ إِلَى الْمَحَاكِمِ الْوَضْعِيَّةِ زَرَافَاتٍ وَوُحْدَانًا حَيْثُ يَصِلُ عَدَدُ الْقَضَايَا الْمُسَجَّلَةِ فِي مَجْمَعِ مَحَاكِمِ مَدِينَةٍ صَغِيرَةٍ فِي بَعْضِ الْبِلَادِ الْعَرَبِيَّةِ عَشْرَاتِ الْأَلْفِ !!

The second: The peoples seeking judgment going to manmade courts, both in groups and individually, up to a point where number of registered cases in the assembly of courts in a small city – in some of the Arab countries – reaches tens of thousands.

الثَّالِثُ : وُلُوجُ النَّاسِ وَمُشَارَكَتُهُمْ فِي الْإِنْتِخَابَاتِ التَّشْرِيعِيَّةِ وَالتَّنْفِيزِيَّةِ وَنَحْوَهَا وَتَسَابُقُهُمْ لِاخْتِيَارِ آلِهَةٍ مَعَ اللَّهِ .

The third: The people's entry and participation in legislating and implementing votings and the likes of this, and their race in chosing *Ālihah* (pl. *Ilāh*) with Allāh.¹⁰

الرَّابِعُ : مَظَاهِرُ خُرُوجِ النَّاسِ مُتَظَاهِرِينَ تَمَجِيدًا لِلطَّاغُوتِ وَأَهْلِهِ رَافِعِينَ شِعَارَاتِ الْقَوْمِيَّةِ وَالْوَطَنِيَّةِ وَالْدِّيْمُقْرَاطِيَّةِ وَنَحْوَهَا مِنْ الشِّعَارَاتِ الْأَرْضِيَّةِ الشَّرَكِيَّةِ.

⁸ Translator: The Shaykh here mentions five factors that clarify that the people and societies today, including those who claim to be Islāmic, not are considered as Muslims due to the spread of *shirk* and *kufr* amongst them, and these acts being considered as something normal which is not forbidden. So no-one is considered a Muslim, or an Islāmic society, until they show what points out their *Barāah* towards *shirk* and *mushrikūn*, as the *Qurān* and *Sunnah* has demanded from every Muslim.

⁹ Translator: *Idhharud-dīn* is expressing, showing or proclaiming ones religion to other people, whether it is through speech or actions.

¹⁰ Translator: People's race in chosing *Ālihah* (pl. *Ilāh*) with Allāh, is them hurrying, competing and encouraging each other to chose someone who can legislate laws for them, besides Allāh. Whoever choses another legislator than Allāh, has worshipped this person by giving him (or her) a right which only belongs to Allāh, and thereby he becomes a *mushrik*.

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The fourth: The emergence of people going out in demonstration, praising *tāghūt* and its followers, lifting their racist, patriotic and democratic flags and the likes of these, from the earthly flags of *shirk*.

الخامس: انتشارُ مُشَارَكَةِ كَثِيرٍ مِنَ النَّاسِ فِي أَجْهَزَةِ الطَّاغُوتِ وَحُيُوشِهِ وَشُرُطَتِهِ وَوَزَارَاتِهِ الْقَائِمَةِ عَلَى تَنْفِيدِ دِينِهِ وَنُصْرَتِهِ مَعَ إِقْرَارِ الْبَقِيَّةِ الْبَاقِيَةِ لِهَذَا وَعَدَمِ إِظْهَارِ مَا يَدُلُّ عَلَى الْمُخَالَفَةِ حَتَّى إِنَّهُ لَا يَكَادُ يُوجَدُ بَيْتٌ إِلَّا وَفِيهِمْ بَعْضُ أَفْرَادِهِ !

The fifth: The spread of peoples participation in the organs of *tāghūt*, its army, its police and its ministries, which are established to implement its religion and support it, with acknowledgement of the rest of what is left of this. And the lack of showing what points out the opposition to this, until a point where there barely is a home, except that there among them are some of its individuals.

السادس: ثُمَّ لَوْ نَظَرْتَ إِلَى مَنْ يُسَمَّونَ بِـ«الْجَمَاعَاتِ الْإِسْلَامِيَّةِ» لَا سِيَّمَا «الْجِهَادِيَّةِ السَّلَفِيَّةِ» وَنَحْوِهِمْ مِمَّنْ يَتَصَدَّرُونَ مُقَارَعَةَ الطَّاغُوتِ - زَعَمُوا - لَوَجَدْتَهُمْ فِي الشَّرْكِ وَالْغَيْنِ ، وَفِي أَوْحَالِهِ غَارِقِينَ ؛ فَلَمْ تَتَّضِحْ عِنْدَهُمْ مَعَالِمُ التَّوْحِيدِ مَعَ كَوْنِهِمْ يُعَدُّونَ صَفْوَةَ الْمُجْتَمَعِ ، فَكَيْفَ بِمَنْ دُونَهُمْ مِنَ النَّاسِ مِنَ الْهَمَجِ الرَّعَاعِ أَتْبَاعُ كُلِّ نَاعِقٍ مِنْ حَمِيرِ الْقَوْمِ وَسَفَلَتِهِمْ؟!

The sixth: Then if you take a look at those whom they have named “*Al-Jamā’āt al-Islāmiyyah*”, especially “*Al-Jihādiyyah as-Salafiyyah*” and the likes of these, of those who call to the fighting of *tāghūt* – as they claim – then verily you will find them in *shirk* and drowning in its sludge. So the milestones of *Tawhīd* has not been made clear with them, despite that they are considered to be the elite of the society, so what about others than them of people from the barbarian mob, who follows every cry of the peoples donkey and their villains?!

* وَتُؤْمِنُ بِأَنَّ الْمُظْهَرَ شَعَائِرَ الْإِسْلَامِ الْيَوْمَ كَالصَّلَاةِ وَالصِّيَامِ وَنَحْوِهَا ، أَوْ مَنْ يَقُولُ إِنَّهُ يُؤْمِنُ بِاللَّهِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَالْيَوْمِ الْآخِرِ ، أَوْ مَنْ يَدَّعِي أَنَّهُ عَلَى دِينِ الْإِسْلَامِ = لَا يُحْكَمُ لَهُ بِإِسْلَامٍ حَتَّى تَتَّبَتَ بَرَاءَتُهُ مِنَ الشَّرْكِ وَأَهْلِهِ أَيْ مِمَّا عَلَيْهِ النَّاسُ الْيَوْمَ ؛ لِأُمُورٍ مِنْهَا:

*And we believe that the apparent signs of Islām today, such as *Salāh* (prayer) and *Siyām* (fast) and the likes of these, or the one who says that he believes in Allāh, His Angels, His Book, The Prophets and the Last Day, or the one who claims that he is upon the religion of Islām = He will not be considered a Muslim until his *Barāah* towards *shirk* and its followers have been proven, hence what the people are upon today. From the matter of this:

أَوَّلُ: أَنَّ شَرْطَ اعْتِبَارِ الْقَوْلِ أَوْ الْعَمَلِ دُخُولًا فِي الْإِسْلَامِ أَنْ يَكُونَ دَالًّا عَلَى الْبَرَاءَةِ مِنَ الشِّرْكِ وَأَهْلِهِ، وَعَلَامَةً يَتَمَيَّزُ بِهَا أَهْلُ الْإِسْلَامِ عَنْ غَيْرِهِمْ مِنْ أَهْلِ الشِّرْكِ ؛ وَإِلَّا فَلَوْ كَانَتِ الْعَلَامَةُ مُشْتَرَكَةً بَيْنَ أَهْلِ الْإِسْلَامِ وَغَيْرِهِمْ لَمْ يَعْدَهَا أَحَدٌ مِنْ أَهْلِ الْإِسْلَامِ بَلَّةَ الْعُقْلَاءِ دَلِيلًا عَلَى الْمُخَالَفَةِ !! فَإِنَّ « لَا إِلَهَ إِلَّا اللَّهُ » كَانَتْ عِنْدَ مُشْرِكِي مَكَّةَ تَجْعَلُ قَائِلَهَا صَابِئًا مُوَالِيًا لِدِينِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؛ فَقَوْلُهَا يَوْمَئِذٍ كَانَ دَلِيلًا عَلَى الْبَرَاءَةِ مِنَ الشِّرْكِ وَأَهْلِهِ . أَمَّا الْيَوْمَ فَالْمُنْتَسِبُونَ إِلَى الْإِسْلَامِ جَمِيعُهُمْ يَقُولُونَهَا ، وَقَدْ يَزِيدُونَ عَلَيْهَا بَعْضَ الشَّعَائِرِ أَوْ كَثِيرًا مِنْهَا ؛ فَالْحُكَّامُ وَأَعْوَانُهُمْ وَجُنُودُهُمْ يَقُومُونَ بِذَلِكَ ، بَلْ وَغَيْرُهُمْ مِنْ مِلَالِ الشِّرْكِ قَدْ يَفْعَلُونَ ذَلِكَ أَوْ بَعْضَهُ كَالْقُبُورِيِّينَ وَالرَّوَافِضِ وَأَشْبَاهِهِمْ مِنَ الْمَارِقِينَ . لِذَا فَإِنَّ الْمُتَقَرَّرَ فِي هَذَا الدِّينِ أَنَّ الْإِسْلَامَ لَا يَثْبُتُ بِمُجَرَّدِ الْإِنْتِسَابِ وَالِدَّعْوَى ، بَلْ لَا بُدَّ أَنْ تَثْبُتَ الْبَرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ حَتَّى يُحْكَمَ بِالْإِسْلَامِ .

Firstly: That the condition for considering words and actions as entering a person in Islām, is that it points out *Barāah* towards *shirk* and its followers and (that it is) a sign that the followers of Islām (uses to) distinguish others than them from the followers of *shirk* with. Even though (and if) the sign might be something which is common between the followers of Islām and the followers of *shirk*, then no one is considered a Muslim based on this – not to talk about that it, for the intellectuals, is a proof for the opposite. Verily did (the pronounciation of) “*Lā ilāha illa Allāh*”, for the *mushrikūn* (pl. *mushrik*) of Makkah, make the one who said it *Sābian*¹¹ and loyal to the religion of Muhammad ﷺ. So the pronounciation of this was in this time a proof for the *Barāah* towards *shirk* and its followers. However today, those who claim to be from the religion of Islām, all of them say this, and verily do they add on top of this some of the Islāmic signs or many of them. So the rulers, their helpers and their soldiers all do this, even others than them from the *Milal* (religions) of *shirk* does this or some of it; like the grave worshippers, the *Rawāfid* and the likes of these from those who are far away from the religion. So for this reason the determined in this religion is, that Islām is not proven just by the mere association and claim, rather the *Barāah* towards *shirk* and its followers must be proven before the judgment of Islām is given.

ثَانِيًا: كَانَ أَهْلُ مَكَّةَ وَمَا حَوْلَهَا عَلَى دِينِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ ، ثُمَّ جَاءَ عَمْرُو بْنُ لُحَيٍّ الْخَزَاعِيُّ فَحَسَّنَ الشِّرْكَ لِلنَّاسِ وَأَمَرَهُمْ بِعِبَادَةِ الْأَصْنَامِ ، فَانْتَشَرَ الشِّرْكَ وَعَمَّ أَرْجَاءَ الْبِلَادِ ، ثُمَّ لَمَّا بُعِثَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَكَمَ عَلَيْهِمْ بِالشِّرْكِ:

Secondly: The inhabitants of Makkah and what is around it was on the religion of Ibrāhīm عليه السلام and Ismā'il عليه السلام. Then came 'Amr ibn Luhay al-Khuzā'iy and beautified *shirk*

¹¹ Translator: Originally the word صَابِئًا (*Sābian*) means: someone who leaves his people's religion to worship the stars. Later on, the word *Sābian* in the arabic language, has gotten the following meaning: one who leaves his people's religion to worship something else than they worship. In this case: one who leaves his people's religion to follow Muhammad's ﷺ religion, and worship none but Allāh.

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for the people, and commanded them to worship the statues (idols). So *shirk* was spread and became prevalent in areas of the cities. Then when the Prophet ﷺ was sent, he judged them as being upon *shirk*:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

“Say: ‘O you disbelievers (kāfirūn)!’ ” (Al-Kāfirūn 109:1)

وَلَمْ يَعْتَبِرْ تَمَسُّكَهُمْ بِبَقَايَا دِينِ إِبْرَاهِيمَ مَانِعًا مِنَ الْحُكْمِ عَلَيْهِمْ بِذَلِكَ ؛ فَلَمْ يَحْكَمْ لَهُمْ بِإِسْلَامٍ مَعَ قِيَامِهِمْ بِالشَّعَائِرِ مِنْ حَجٍّ وَعُمْرَةٍ وَطَوَافٍ بِالْبَيْتِ وَصِدْقَةٍ وَصِيَامٍ وَتَعْظِيمِ الْبَيْتِ الْحَرَامِ وَإِيمَانِهِمْ بِرُبُوبِيَّةِ اللَّهِ مِنْ أَنَّهُ الْخَالِقُ وَالرَّازِقُ بَلْ لَمْ يَحْكَمْ بِإِسْلَامِهِمْ مَعَ دَعْوَاهُمْ أَنَّهُمْ عَلَىٰ مِلَّةِ إِبْرَاهِيمَ بَلْ وَلَا مَعَ افْتِخَارِهِمْ بِالْإِنْتِسَابِ إِلَيْهَا ؛ مَا لَمْ يَتَبَرَّؤُوا مِنَ الشِّرْكِ وَأَهْلِهِ .

فَكَمَا أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَعْتَبِرْ مَا فَعَلُوهُ مِنَ الشَّعَائِرِ الْمَوْرُوثَةِ عَنْ دِينِ إِبْرَاهِيمَ دَلِيلًا عَلَىٰ بَرَاءَتِهِمْ مِنَ الشِّرْكِ وَبَقَائِهِمْ عَلَىٰ مِلَّةِ إِبْرَاهِيمَ ، فَكَذَلِكَ الْيَوْمَ لَيْسَتْ الشَّعَائِرُ مِنَ الْمُتَنَسِّينَ إِلَى الْإِسْلَامِ دَلِيلًا عَلَىٰ بَرَاءَتِهِمْ مِنَ الشِّرْكِ وَأَنَّهُمْ عَلَىٰ دِينِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

And he did not consider what they held on to, of leftovers from the religion of Ibrāhīm ؑ, as something that forbade to judge them as being upon this (*shirk*). So he didn't judge them as being upon Islām, despite (the fact) that they performed the rituals of *Hajj*, *Umrah*, *Tawāf al-Bayt*, *Sadaqah*, *Siyām*, *Ta'dhīm al-Bayt al-Harām* and their belief in Allāhs *Rubūbiyyah*, that He is the Creator and the Provider. Nor did he judge them as being upon Islām, despite of their claim that they were on the *Millah* (religion) of Ibrāhīm ؑ, and not with their bragging about belonging to it, when they did not free themselves (*Barāah*) from *shirk* and its followers.

So the same way that the Prophet ﷺ did not consider what they performed of the rituals and what was inherited from the religion of Ibrāhīm ؑ, as a proof for their *Barāah* towards *shirk* and their staying on the religion of Ibrāhīm ؑ, then likewise today the rituals of those who associate themselves with Islām is not a proof for their *Barāah* towards *shirk*, and that they are on the religion of Muhammad ﷺ.

ثَالِثًا : إِجْمَاعُ الصَّحَابَةِ عَلَىٰ تَكْفِيرِ بَنِي حَنِيفَةَ مِنْ أَتْبَاعِ مُسَيَّلَمَةَ وَغَيْرِهِمْ كَمَا هُوَ مَعْلُومٌ مَعَ أَنَّ غَالِبَ هَؤُلَاءِ كَانُوا مِنَ الرُّعَاعِ وَالْجَهْلَةِ أَتْبَاعَ كُلِّ نَاعِقٍ وَقَدْ كَانُوا مَعَ ذَلِكَ يُصَلُّونَ وَيُصُومُونَ وَيَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ ؛ فَلَمْ يَكُنْ ذَلِكَ كُلُّهُ مَانِعًا مِنَ الْحُكْمِ عَلَيْهِمْ بِالْكَفْرِ وَالشِّرْكِ وَالرَّدِّ عَنْ دِينِ اللَّهِ ، وَعَامَلَهُمُ الصَّحَابَةُ مُعَامَلَةً وَاحِدَةً ، وَحَكَمُوا عَلَيْهِمْ بِحُكْمٍ وَاحِدٍ ، وَلَمْ يَسْتَفْصِلُوا أَوْ يُفَرِّقُوا بَيْنَ طَوَائِفِهِمْ وَأَفْرَادِهِمْ أَوْ بَيْنَ كِبَرَاتِهِمْ وَصُغَرَاتِهِمْ أَوْ

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عُلَمَائِهِمْ وَجُهَّالِهِمْ ، أَوْ بَيْنَ التَّابِعِ وَالْمُتَّبِعِ ، وَلَمْ يَقْبَلُوا تَوْبَةَ أَحَدٍ مِنْهُمْ حَتَّى يَكْفُرَ بِمُسْلِمَةٍ وَدِينِهِ وَيَبْرَأَ مِنَ الشِّرْكِ وَأَهْلِهِ ..

Thridly: The consensus of the *Sahābah* regarding declaring *Takfir* on Banu Hanīfah from the followers of Musaylamah and others like them, as it is well-known, despite the fact that most of these were from the mob and the ignorant who followed every cry¹², and with this they used to pray and fast and say “*Lā ilāha illa Allāh*”. But all this did not forbid that they were judged as being upon *kufir* and *shirk* and *riddah* (apostasy) from the religion of Allāh. And the *Sahābah* treated them all with the same treatment, and judged them with the same judgment, and they did not separate or differentiate between their groups and their individuals, nor their big ones and their small ones, nor their scholars and their ignorant, or between the one who follows and the one who is being followed. And they didn't accept the *Tawbah* of any of them, until they rejected Musaylamah and his religion, and made *Barāah* towards *shirk* and its followers.

رَابِعًا : أَضِفْ إِلَى ذَلِكَ كُلِّهِ أَنَّهُ لَيْسَ فِي الْكِتَابِ وَالسُّنَّةِ مَا يَدُلُّ عَلَى اعْتِبَارِ الْعَلَامَاتِ الْمَذْكُورَةِ دَلِيلًا عَلَى الْإِسْلَامِ فِي كُلِّ حَالٍ وَلَا بُدَّ ، وَإِنَّمَا دَلَّتِ الْأَدِلَّةُ الشَّرْعِيَّةُ عَلَى اعْتِبَارِهَا فَقَطُّ حَالٌ دَلَّالَتُهَا عَلَى الْبَرَاءَةِ مِنَ الشِّرْكِ وَأَهْلِهِ وَإِلَّا فَلَا. وَذَلِكَ لِأَنَّ مِنَ الْكُفَّارِ وَالْمُشْرِكِينَ مَنْ قَدْ يُكْتَفَى مِنْهُمْ بِلَا إِلَهٍ إِلَّا اللَّهُ ، وَمِنْهُمْ مَنْ لَا يُكْتَفَى مِنْهُ بِذَلِكَ حَتَّى يُضَيَّفَ إِلَيْهَا الشَّهَادَةُ بِأَنَّ الْمَسِيحَ عَبْدُ اللَّهِ وَرَسُولُهُ كَالنَّصَارَى ، وَمِنْهُمْ مَنْ لَا يُكْتَفَى مِنْهُ حَتَّى مَعَ الْقِيَامِ بِأَعْمَالِ الْإِسْلَامِ كَالْمُرْتَدِّ حَتَّى يَرْجِعَ عَنْ سَبَبِ رَدِّهِ وَيَتُوبَ مِنْ ذَلِكَ.. وَهَكَذَا .

Fouthly: Add to all this that there is not in the Book and the *Sunnah*, what points out that the mentioned signs must be considered as proof for Islām in every situation. The evidences of the *Shari'ah* verily point's out that they only are taken into consideration when the signs are proof for the *Barāah* towards *shirk* and its followers, and if not then not. Because, that from the *kuffār* and the *mushrikūn* are those where (the witnessing of) “*Lā ilāha illa Allāh*” is enough, and from them are those where this is not enough for them until they add the witnessing of *al-Masīh* is the slave of Allāh and His Messenger, like the Christians, and from them are those where this is not enough until he performs the actions of Islām, like the *murtad* until he leaves whatever was the reason for his *riddah*, and makes *Tawbah* from this... and so on.

وَعَلَيْهِ ؛ فَمَنْ حَكَمَ بِإِسْلَامِ الْمُجْتَمَعَاتِ الْجَاهِلِيَّةِ الْمُتَنَسِّبَةِ إِلَى الْإِسْلَامِ الْيَوْمَ فَهُوَ مُشْرِكٌ كَافِرٌ ؛ لِأَنَّهُ لَمْ يَكْفُرْ بِالطَّاغُوتِ.

¹² Translator: Every call to misguidance and deviation.

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دَلَّ عَلَى ذَلِكَ الْكِتَابُ وَالسُّنَّةُ وَالْإِجْمَاعُ وَالْفِطْرَةُ وَالنَّظَرُ الصَّحِيحُ.

Thereby: whoever judges the ignorant societies who associate themselves with Islām today as Islamic he is a *mushrik* and a *kāfir* because he has not rejected *tāghūt*.

The Book, the *Sunnah*, the concensus, the *Fitrah* and the correct view have all pointed this out.

* وَنُؤْمِنُ بِأَنَّ الْقَوْلَ بِالتَّوَقُّفِ فِي حَالِ الْمُجْتَمَعَاتِ الْجَاهِلِيَّةِ الْيَوْمَ كُلُّهُمْ أَوْ بَعْضُهُمْ بِحُجَّةِ الْجَهْلِ بِالْحَالِ أَوْ نَحْوِهَا = قَوْلٌ بَاطِلٌ لَيْسَ عَلَيْهِ أَثَرَةٌ مِنْ عِلْمٍ أَوْ هُدًى؛ فَإِنَّ الْكِتَابَ الْمُبِينَ لَمْ يَجْعَلِ النَّاسَ إِلَّا قِسْمَيْنِ لَا ثَالِثَ لَهُمَا:

*And we believe that the saying of stopping (in *Takfir*) regarding the situation of the ignorant societies of today, with the argument of ignorance regarding the circumstances or the likes of this = is a false statement which does not bear any remnant of knowledge nor guidance.¹³ Because verily has the Clear Book not divided the people in more than two parts, which there is no third to:

﴿هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ﴾

“He is the one who created you, so some of you are disbelievers and some of you are believers.” (At-Taghābun 64:2)

وَمَا تَمَّ إِلَّا دِينَانِ لَا ثَالِثَ لَهُمَا : الْإِسْلَامُ وَ«غَيْرُ» الْإِسْلَامِ :

And there are no more than two religions, which there is no third to; Islām and other than Islām.

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allāh is Islām.” (Āli ‘Imrān 3:19)

¹³ Translator: The people of *Tawaqquf* (stopping) holds the opinion, that if they dont know the opinion of a person living in these ignorant societies today, then this person is not judged as *mushrik* nor Muslim until further details regarding his situation has been aquired. And first after this a verdict is given. This opinion is a *bid'ah* (innovation) which is based on ignorance, and none of the scholars have either mentioned or had this opinion. All people living in these ignorant societies who claim to be Islāmic, must be judged as a *kāfir dhāhīran* (outwardly) until there has come some proof from him that he has rejected *shirk* and those who commit *shirk*.

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﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (Āli ‘Imrān 3:85)

* وَنُؤْمِنُ بِأَنَّ الْعَمَلَ فِي الْوِظَائِفِ الْحُكُومِيَّةِ الطَّاعُوتِيَّةِ : فِي النِّظَامِ الْقَضَائِيِّ أَوْ التَّشْرِيعِيِّ أَوْ التَّنْفِيزِيِّ عَلَى حَدِّ سَوَاءٍ كُفْرٌ أَكْبَرُ ، وَذَلِكَ يَشْمَلُ جَمِيعَ وَزَارَاتِهِمْ وَتَوَابِعِهَا مِنْ مُؤَسَّسَاتِ الدَّوْلَةِ ، فَإِنَّهَا أَرْكَانُ دِينِ الطَّاعُوتِ وَعِمَادُ مِلَّتِهِ .

وَذَلِكَ مِنْ وَجْهِ :

*And we believe that the work in the governmental employments of *tāghūt*: in judging, legislating and implementing systems, is a level which is equivalent to major *kufur*, and this includes all their ministries, and their followers of the country's organizations. These are the pillars of *tāghūt*'s religion and the supporters of its *Millah*. And this is from (the following) aspects:

الأوّل: الدُّخُولُ فِي وِلَايَةِ الطَّاعُوتِ وَمُؤَالَاةُ أَعْدَاءِ الدِّينِ ، وَيَتَحَلَّى هَذَا فِي كَوْنِهِ جُنْدِيًّا عِنْدَ الطَّاعُوتِ.

First: The entering in alliance (loyalty) with *tāghūt* and the alliance with the enemies of the religion, and this makes it obvious that he is a soldier for the *tāghūt*.

﴿وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاعُوتُ﴾

“But as for those who disbelieve, their *Awliyā* (supporters and helpers) are *tāghūt* (false deities and false leaders, etc.).” (Al-Baqarah 2:257)

﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

“And if any amongst you takes them as *Awliyā*, then surely he is one of them. Verily, Allāh guides not those people who are the *dhālimūn* (polytheists and wrong-doers and unjust).” (Al-Māidah 5:51)

وَعُمَّالُ الطَّاعُوتِ كَمَا فِي وَضْعِ الْحُكُومَاتِ الْحَالِيَةِ هُمْ جُنُودُهُ ، وَالْجُنُودُ لُغَةً وَشَرْعًا : هُمْ الْأَعْوَانُ وَالْأَنْصَارُ ، وَهُمْ فِي الْحَالِ الْمَذْكُورِ أَعْوَانُ الطَّاعُوتِ وَأَنْصَارُهُ عَلَى أَمْرِهِ مِنَ الْحُكْمِ بِشَرْعِ الطَّاعُوتِ وَتَحْكِيمِهِ وَالتَّحَاكُمِ إِلَيْهِ وَالزَّامِ النَّاسِ بِهِ ، وَمُعَادَاةُ أَعْدَائِهِ سَوَاءً فِي النِّظَامِ الْقَضَائِيِّ أَوْ التَّنْفِيزِيِّ أَوْ التَّشْرِيعِيِّ ، أَوْ قُوَّاتِ الدِّفَاعِ الَّتِي تُمَثِّلُهَا وَزَارَاتُ الدِّفَاعِ وَالِدَاخِلِيَّةِ عَادَةً ؛ فَيَصْدُقُ فِي الْعُمَّالِ عَلَى هَذَا الْوَجْهِ الْمَدِينِيِّ وَالْعَسْكَرِيِّينَ عَلَى حَدِّ سَوَاءٍ مِثْلُ قَوْلِهِ تَعَالَى:

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The workers of *tāghūt* – as in the present manmade governments – they are its army. And “army” in the language and the law is: They are the helpers and supporters, and in the mentioned situation, they are the helpers of *tāghūt* and its supporters in its orders of the judgment with the law of *tāghūt* and arbitration by it, and the seeking of judgment with this, and making this obligatory upon the people. And the enmity towards its enemies, irrespective of whether it is in judging, legislating or implementing systems. Or defending forces which usually is represented as the ministry of defence and interior. So by “the workers” it is meant from this viewpoint: the civilians and militant on the same level. Like His The Exalted words:

﴿ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴾

“Verily Fir’awn, Hāmān and their armies were sinners.” (Al-Qasas 28:8)

وَعَبَّرَهَا مِنْ آيَاتٍ فِي عَدَمِ التَّفْرِيقِ بَيْنَ التَّابِعِ وَالْمَتَّبِعِ، وَتَنَزَّلُ فِي حَقِّهِمْ آيَاتُ الْمَوَالَةِ الْمَعْرُوفَةِ .

And others than this (*Āyah*) from the *Āyāt* regarding that there is no differentiation between the one who follows and the one being followed. And regarding them (these people) the well-known *Āyāt* about *Muwālāh* are used.

وَالثَّانِي : الْحُكْمُ وَالتَّحَاكُمُ وَالتَّحْكِيمُ لِغَيْرِ شَرْعِ اللَّهِ .

فَعَمَّالُ الطَّاغُوتِ يَقُومُونَ بِالْحُكْمِ بِشَرْعِ الطَّاغُوتِ وَدُسْتُورِهِ وَالْإِعَانَةِ عَلَى ذَلِكَ ، وَبِالتَّحَاكُمِ إِلَيْهِ بَلْ وَالْإِزَامِ النَّاسِ بِذَلِكَ ؛ فَيَعْمَهُمْ قَوْلُهُ سُبْحَانَهُ :

The second: The judgment, the seeking of judgment (*Tahākum*) and the arbitration with other than Allāhs Law.

So the workers of *tāghūt* carry out the judgment according to the law of *tāghūt* and its constitution and the supporting of this, and by the seeking of judgment with it, and even making this obligatory upon the people, so His – The Glorified – Words includes them:

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾

“And whosoever does not judge by what Allāh has revealed, such are the *kāfirūn* (i.e. disbelievers).” (Al-Māidah 5:44)

And His Words:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the *tāghūt* (false judges, etc.) while they have been ordered to reject them? But Shaytān (Satan) wishes to lead them far astray.”
(An-Nisā 4:60)

وَالثَّالِثُ : الطَّاعَةُ وَقَبُولُ الْأَحْكَامِ مِنْ غَيْرِ اللَّهِ ؛ فَهُوَ قَدْ اتَّخَذَ مُطَاعًا مَعَ اللَّهِ عَلَى وَجْهِ لَا يَنْبَغِي أَنْ يَكُونَ إِلَّا لِلَّهِ ، فَمَصْدَرُ التَّلَقِّي عِنْدَهُ هُوَ غَيْرُ اللَّهِ ؛ فَدَخَلَ فِي طَاعَتِهِمْ وَدِينِهِمْ مُخْتَارًا يَأْتِمُرُ بِأَمْرِهِمْ وَيَنْتَهِي بِنَهْيِهِمْ مُتَّبِعًا لِمِلَّتِهِمْ ، وَيَقُومُ بِتَنْفِيدِ أَوَامِرِهِمْ وَنُصْرَةِ دِينِهِمْ وَيَحْرِصُ عَلَى آدَاءِ ذَلِكَ امْتِثَالًا لِلْأَحْكَامِ الدُّسْتُورِ لَا يَتَخَطَّأُهَا أَوْ يَتَعَدَّأُهَا ، يَعْمَلُ بِهَا وَيُحَاكِمُ إِلَيْهَا .

The third: The obedience (following) and accept of judgments from others than Allāh. So he (who does this) has verily taken somebody to obey in a way that is only for Allāh (to be obeyed). So the source with him for taking (judgment) is other than Allāh, and by this he voluntarily enters in the obedience of them and their religion, he obeys their orders and keeps away from what they forbid, following their *Millah*. And he performs the implementation of their orders and support of their religion, and he wishes the fulfillment of this (while he is) submitted to the judgments of the constitution while he does not exceed nor transgress it. He acts according to it and he prosecutes through it.¹⁴

﴿وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

“And if you obey them, then you would indeed be *mushrikūn* (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allāh is polytheism].” (Al-An’ām 6:121)

¹⁴ Translator: Everybody who works for and help the *tāghūt*, does these things. It is important that these three aspects are comprehended and understood.

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam, while they (Jews and Christians) were commanded [in the Tawrāt (Torah) and the Injīl (Gospel)] to worship none but One Ilāh (Deity - Allāh) Lā ilāha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).” (At-Tawbah 9:31)

﴿ إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴾ 25 ﴿ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴾

“Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaytān (Satan) has beautified for them (their false hopes), and He (Allāh) prolonged their term (age). This is because they said to those who hate what Allāh has sent down: ‘We will obey you in part of the matter,’ but Allāh knows their secrets.” (Muhammad 47:25-26)

وَلَا يُسْتَنَىٰ مِنْ هَذَا الْحُكْمِ أَحَدٌ مِنْ عُمَّالِهِمْ حَتَّىٰ خُطْبَاءُ وَأَيُّمَةُ الْمَسَاجِدِ الْعَامِلُونَ فِي وَزَارَةِ الْأَوْقَافِ الطَّاغُوتِيَّةِ ، بَلْ قَدْ يَكُونُ هَؤُلَاءِ أَشَدَّ كُفْرًا مِنْ غَيْرِهِمْ لِكَوْنِهِمْ يُعْطُونَ الصَّبْعَةَ الشَّرْعِيَّةَ لِلْحَاكِمِينَ بِغَيْرِ شَرْعِ اللَّهِ بِعَمَلِهِمْ هَذَا .

وَتَجْتَمِعُ هَذِهِ الْوُجُوهُ فِي عُمَّالِ الطَّاغُوتِ كُلِّهِمْ أَوْ جُلَّهِمْ .
فَمَنْ زَعَمَ جَوَازَ الْعَمَلِ بِالصُّورَةِ الْمَذْكُورَةِ آتِئًا أَوْ قَالَ بِعَدَمِ تَكْفِيرِ الْعَامِلِينَ الْمَذْكُورِينَ فَهُوَ كَافِرٌ .

وَمِثْلُهُ فِي الْكُفْرِ مَنْ فَرَّقَ بَيْنَ نَوْعٍ وَآخَرَ ؛ كَالْتَفْرِيقِ بَيْنَ جُنُودِ الطَّاغُوتِ مِنْ عَسَاكِرَ وَمَدَنِيِّينَ ، أَوْ إِبَاحَةَ وَتَحْوِيزِ مَا يُسَمُّونَهُ بِالْوُضَائِفِ الْحُكُومِيَّةِ الْخِدْمَاتِيَّةِ : كَعَمَلِ الْأَطِبَّاءِ وَالْمَرْضِيِّينَ وَمُوظَّفِي الْبَلَدِيَّاتِ وَنَحْوِهِمْ .

No one from amongst these workers are excluded from this *Hukm* (verdict), not even those giving the lectures and the *Imāms* of the mosques who works in the ministry of religious endowments of the *tāghūt*. Rather these are worse in *kufr* than others

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because they, with this action of theirs, give the color (description) of *Sharī'ah* to those who are judging with other than Allāh's Law.

All these aspects or most of them are gathered with the workers of *tāghūt*.¹⁵ So whoever claims that one of the types of the previously mentioned employments are allowed, or claim that you don't declare *Takfīr* on the mentioned workers, he is a *kāfir*.

Equal with him in *kufir* is the one who differentiate between one type (of work) and the other, like the differentiation between the army of *tāghūt* from the militant ones and the civilian ones, or allow and permit what they call governmental service employments: Such as the work as doctors, nurses, municipal employees and the likes of these.¹⁶

* وَتُؤْمِنُ بِأَنَّ مَنْ فَعَلَ الشِّرْكَ الْأَكْبَرَ فَهُوَ مُشْرِكٌ كَافِرٌ ، إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ ، وَآيَةُ لَا فَرْقَ بَيْنَ الْفِعْلِ وَالْفَاعِلِ فِي ارْتِكَابِ الشِّرْكِ ، فَالْقُرْآنُ لَمْ يُعَلِّقْ أَحْكَامَ الْأَسْمَاءِ بِمَنَاطٍ غَيْرِ حُصُولِ الْفِعْلِ ؛ فَإِنَّ الْقُرْآنَ عَلَّقَ أَحْكَامَ الْأَسْمَاءِ كَالْمُشْرِكِ وَالْكَافِرِ بِمُجَرَّدِ فِعْلِ الشِّرْكِ أَوْ الْكُفْرِ .

* And we believe that whoever commits major *shirk* he is a *mushrik* and a *kāfir*, except the one who is forced while his heart is calm with *īmān*, and (we believe) that there is no difference between the actions and the one doing the action in committing *shirk*. And the *Qurān* did not connect the reason for the judgment of the names (*mushrik*, *kāfir*, *murtad*...), except by occurrence of the act. So the *Qurān* connected the judgments of the names, like *mushrik* and *kāfir*, at the mere act of *shirk* and *kufir*.¹⁷

﴿ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلُوبًا تَمَتَّعَ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴾

“And he sets up rivals to Allāh, in order to mislead others from His Path. Say: ‘Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the

¹⁵ Translator: The Shaykh here explains, that none of the workers and helpers of *tāghūt* can be free from committing either some, or all of these various types of *shirk*, due to the fact that they are submitted to the *tāghūt*'s laws and constitution.

¹⁶ Translator: In some arabic countries it is required from those who want to be doctors, to enter the army for a couple of years. So if any of these employments requires for the employee to commit an act of major *kufir* in order to be employed, such as entering the army or giving an oath to protect and work according to the constitution and laws of the country, then this person is a *mushrik*. As explained above, it is not possible to escape from *shirk* and *kufir* if a person is from the helpers of *tāghūt*. But the Shaykh, in this passage, speaks about the situation where he is situated. Rather the mere work as doctor, nurse or municipal worker, which does not require any act of major *kufir* or major *shirk*, is not in itself *kufir*.

¹⁷ Translator: So whoever commits *shirk* gets the name *mushrik*, regardless of the situation, circumstances and excuses.

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Fire!’ ” (Az-Zumar 39:8)

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

“And whoever invokes (or worships), besides Allāh, any other *Ilāh* (deity), of whom he has no proof, then his reckoning is only with his Lord. Verily! *Al-kāfirūn* (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters, etc.) **will not be successful.**” (Al-Muminūn 23:117)

* وَتُؤْمِنُ بِأَنْ لَا عُذْرَ فِي الْكُفْرِ بِأَصْلِ الدِّينِ وَفِي ارْتِكَابِ الشِّرْكِ الْأَكْبَرِ بِالْجَهْلِ أَوْ التَّأْوِيلِ أَوْ الاجْتِهَادِ أَوْ التَّقْلِيدِ ، وَذَلِكَ بِدَلَالَةِ الْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالتَّنْظَرِ الصَّحِيحِ .

هَذَا فِي أَحْكَامِ الدُّنْيَا ، أَمَّا مَا يَتَعَلَّقُ بِالتَّعْذِيبِ فِي أَحْكَامِ الْآخِرَةِ فَلَا نَدْخُلُ بَيْنَ اللَّهِ وَبَيْنَ عِبَادِهِ فِيهِ ، بَلْ تُؤْمِنُ عَلَى وَجْهِ الْإِجْمَالِ أَنَّ اللَّهَ لَا يُعَذِّبُ أَحَدًا إِلَّا بَعْدَ قِيَامِ الْحُجَّةِ عَلَيْهِ بِالرَّسَالَةِ .

* And we believe that there is no excuse with *Jahl* (ignorance), *Tawīl* (interpretation), *Ijtihād* (effort) or *Taqlīd* (blindfollowing) when it comes to *kufr* in *Aslud-dīn* and in committing major *shirk*. And this is by guidance of the Book, *Sunnah*, consensus and the correct opinion.

This is regarding the judgments of *ad-Dunyā* (the world), but what is connected to the punishment regarding the judgments of *al-Ākhirah* (the hereafter) then we do not interfere between Allāh and His slave in this. Rather we believe in general that Allāh does not punish anyone, before the *Hujjah* (argument), of *ar-Risālah* (the message) has been established on him.

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

“And We never punish until We have sent a Messenger (to give warning).” (Al-Isrā 17:15)

* وَتُؤْمِنُ بِأَنْ مَنْ عَذَرَ الْمُشْرِكِينَ بِشَيْءٍ مِنْ ذَلِكَ فَهُوَ مُشْرِكٌ كَافِرٌ ؛ لِأُمُورٍ :

* And we believe that whoever excuses the *mushrikūn* with any of these things, he is

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mushrik and a *kāfir*¹⁸, because of (the following reasons):

الْأَوَّلُ : أَنَّهُ غَيْرُ كَافِرٍ بِالطَّاغُوتِ ؛ فَإِنَّ الْكُفْرَ بِالطَّاغُوتِ يَتَضَمَّنُ تَكْفِيرَهُ وَتَكْفِيرَ أَهْلِهِ مِنَ الْمُشْرِكِينَ .

The first: That he has not rejected *tāghūt*. And verily does *al-kufr bit-tāghūt* include declaring *Takfir* on it (*tāghūt*) and *Takfir* on its followers of the *mushrikūn*.

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“Whoever disbelieves in *tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.” (Al-Baqarah 2:256)

وَالثَّانِي : أَنَّهُ دَاخِلٌ بِذَلِكَ فِي وَلَايَةِ أَهْلِ الشِّرْكِ لَا مَحَالَةَ ؛ لِأَنَّهُ إِنْ حَكَمَ عَلَىٰ هَؤُلَاءِ الْمُشْرِكِينَ بِالْإِيمَانِ فَقَدْ أَوْجَبَ عَلَىٰ نَفْسِهِ وَغَيْرِهِ مَوَالَاتَهُمْ .

The second: That he with this inevitably enters in the alliance (loyalty) with the followers of *shirk*, because he judged on these *mushrikūn* with *Īmān*, then he has obliged himself and other to be allied (loyal) with them.

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

“And those who disbelieve are allies to one another.” (Al-Anfāl 8:73)

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

“The believers, men and women, are *Awliyā* (helpers, supporters, friends, protectors) of one another.” (At-Tawbah 9:71)

¹⁸ Translator: Whoever excuse a *mushrik* (one who does not know *shirk* or commits *shirk*) because of ignorance (*Jahl*), wrong interpretation (*Tawīl*), effort to find the truth (*Ijtihād*) or blindfollowing (*Taqīd*), is a *kāfir* in *Aslud-dīn* (the fundament of the religion of Islām). And no matter who commits major *shirk*, then this person will be descibed as a *mushrik*, regardless of this person associates himself with Islām or not. The mere association with the religion of Islām does not change the fact that *shirk* breaks the Islām of a person and guarantees him the Hell-fire forever unless he repent and dedicates His worship exclusively to Allāh alone. Performing *Takfir* upon the *mushrikūn* (those who do not know *shirk* or commit *shirk*) is from *Aslud-dīn*, and whoever does not perform *Takfir* on them, or doubts regarding their *kufr* or stops (*Tawaqquf*) in declaring them as *mushrikūn*, is a person who has not understood *Tawhīd*, nor has he entered Islām.

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وَالثَّالِثُ : أَنَّهُ مُكَذِّبٌ لِلَّهِ وَرَسُولِهِ بِشَهَادَتِهِ بِالْإِيمَانِ لِمَنْ كَفَرَهُ الْقُرْآنُ .

The third: That he is lying about Allāh and His Messenger, by witnessing *Īmān* for one that the *Qurān* has declared a *kāfir*.

﴿بَلَىٰ قَدْ جَاءَ ثُكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ﴾

“Yes! Verily, there came to you My *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers.” (Az-Zumar 39:59)

﴿وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ﴾

“And none reject Our *Āyāt* (proofs, signs, verses, lessons, etc.) except the disbelievers.” (Al-‘Ankabūt 29:47)

﴿وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ﴾

“And none rejects Our *Āyāt* (proofs, signs, verses, lessons, etc.) except every perfidious ungrateful.” (Luqmān 31:32)

* وَنُؤْمِنُ بِإِفْرَادِ اللَّهِ بِالْأَسْمَاءِ الْحُسْنَىٰ وَالصِّفَاتِ الْعُلْيَا عَلَىٰ وَجْهِ يَلِيقُ بِهِ بَلَا تَمْثِيلٍ وَلَا تَكْيِيفٍ وَلَا تَحْرِيفٍ وَلَا تَعْطِيلٍ ، مُصَدِّقِينَ بِمَا ثَبَتَ مِنْ ذَلِكَ فِي الْكِتَابِ وَالسُّنَّةِ ، وَمُخَالِفِينَ لِمَا عَلَيْهِ الْفِرْقُ الضَّالَّةُ كَالْجَهْمِيَّةِ وَالْأَشَاعِرَةِ وَأَفْرَاحِهِمْ.

* And we believe in the Oneness of Allāh in His Beautiful Names and His Exalted Attributes in the way it is appropriate for Him without *Tamthīl* (comparison), *Takyīf* (description), *Tahrīf* (distortion) and *Ta’tīl* (invalidation), and we believe in what has been established of this in the Book and the *Sunnah*, and we are oppose what the astray groups are upon, like *al-Jahamiyyah* and *al-Ashā’irah* and their descendants.

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

“And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who deny (or utter impious speech against) His Names. They will be requited for what they used to do.” (Al-A’rāf 7:180)

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﴿ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴾

“Say (O Muhammad): ‘Invoke Allāh or invoke the Most Beneficent (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.’ And offer your prayer neither aloud nor in a low voice, but follow a way between.”
(Al-Isrā 17:110)

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴾

“Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names.” (Tā-Hā 20:8)

﴿ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

“He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.” (Al-Hashr 59:24)

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (Ash-Shūra 42:11)

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4) ﴾

“Say (O Muhammad): ‘He is Allāh, (the) One. Allāh is as-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.’ ” (Al-Ikhlās 112:1-4)

* وَنُؤْمِنُ بِالْمَلَائِكَةِ الْكَرَامِ وَأَنَّ اللَّهَ خَلَقَهُمْ لِعِبَادَتِهِ وَطَاعَةِ أَمْرِهِ وَأَنَّهُ أَوْكَلَهُمْ بِالْمَخْلُوقَاتِ وَأَصْنَافٍ مِنَ الْوُظَائِفِ وَالْأَعْمَالِ يُدَبِّرُونَ ذَلِكَ بِأَمْرِ رَبِّهِمْ سُبْحَانَهُ:

* And we believe in the honorable angels and that Allāh has created them for the worship of Him, and to obey His Orders, and that He entrusted them with the

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creations, and (various) categories of work and actions, (so) they arrange this by His – The Glorified – order.

﴿فَالْمُدَبِّرَاتِ أَمْرًا﴾

“And by those (angels) who arrange the Commands.” (An-Nazi’āt 79:5)

وَهُمْ فِي هَذَا كُلِّهِ كَمَا وَصَفَهُمُ اللَّهُ تَعَالَى :

And they act in all of this like Allāh The Exalted has described them:

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“They do not disobey, (from executing) the Commands they receive from Allāh, but do that which they are commanded.” (At-Tahrīm 66:6)

﴿لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾

“They speak not until He has spoken, and they act on His Command.” (Al-Anbiyā 21:27)

﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾

“Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.” (Al-A’rāf 7:206)

﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ﴾

“And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of the worship of Him).” (Al-Anbiyā 21:19)

وَهُمْ خَلْقٌ عَظِيمٌ أُولُو أَجْنِحَةٍ ، خَلَقَهُمُ اللَّهُ مِنْ نُورٍ ، وَلَا يُحْصِيهِمْ إِلَّا اللَّهُ أَفْضَلُهُمْ جِبْرِيلُ الْمُوَكَّلُ بِالْوَحْيِ ، وَمِيكَالُ ، وَإِسْرَافِيلُ

فَمَا ذَكَرَهُ الْوَحْيُ مُجْمَلًا آمَنَّا بِهِ عَلَى وَجْهِ الْإِحْمَالِ وَمَا فَصَّلَهُ آمَنَّا بِهِ عَلَى وَجْهِ التَّفْصِيلِ.

They are a mighty creation with wings, Allāh created them from light and nobody

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knows their numbers except Allāh. The best of them is Jibrīl, who was entrusted with the revelation, and Mīkāl and Isrāfīl.

So whatever the revelation mentioned in general, then we believe it generally, and whatever it explained in detail we believe in details.

* وَنُؤْمِنُ بِالْكِتَابِ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى رُسُلِهِ وَأَنْزَلَ فِيهَا الْهُدَى وَالْبَيِّنَاتِ وَجَعَلَهَا حُجَّةً عَلَى عِبَادِهِ وَهَدَايَةً إِلَى صِرَاطِهِ الْمُسْتَقِيمِ.

* And we believe in the books that Allāh has revealed to His Messengers, and He revealed in them the Guidance and the clear signs and made them an argument for His slaves and a guide to *Sirāt al-Mustaqīm* (The Straight Path).

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allāh may test who it is that will help Him (His Religion), and His Messengers in the unseen. Verily, Allāh is All-Strong, All-Mighty.” (Al-Hadīd 57:25)

مِنْهَا التَّوْرَةُ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى مُوسَى ، وَهِيَ أَعْظَمُ مَا أَنْزَلَ عَلَى بَنِي إِسْرَائِيلَ

From them is the *Tawrāt* (Torah) which Allāh revealed to Mūsā عليه السلام, and it is the greatest which He revealed to Banu Isrāīl.

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ﴾

“Verily, We did send down the *Tawrāt* (Torah) [to Mūsā عليه السلام], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh’s Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the *Tawrāt* (Torah) after those Prophets] for to them was entrusted the protection of Allāh’s Book, and they were witnesses thereto.” (Al-Māidah 5:44)

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وَالْإِنْجِيلُ الَّذِي أَنْزَلَهُ اللَّهُ عَلَىٰ عِيسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ .

And the *Injīl* (Bible) which he revealed to ‘Īsā عليه السلام as a confirmation of what he had of the *Tawrāt*.

﴿وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

“And in their footsteps, We sent ‘Īsā, son of Maryam , confirming the *Tawrāt* (Torah) that had come before him, and We gave him the *Injīl* (Bible), in which was guidance and light and confirmation of the *Tawrāt* (Torah) that had come before it, a guidance and an admonition for *al-Muttaqūn* (the pious).” (Al-Māidah 5:46)

وَزُبُورُ دَاوُدَ

And Dāwūd’s عليه السلام *Zabūr*

﴿وَأَتَيْنَا دَاوُدَ زُبُورًا﴾

“And to Dāwūd We gave the *Zabūr* (Psalms).” (Al-Isrā 17:55)

وَ

And

﴿صُحُفٍ إِبْرَاهِيمَ وَمُوسَىٰ﴾

“The Scriptures of Ibrāhīm and Mūsā.” (Al-A’lā 87:19)

وَعَیْرُ ذَلِكَ مِمَّا لَمْ نُحِطْ بِهِ عِلْمًا ؛ فَتُؤْمِنُ بِهِ عَلَىٰ وَجْهِ الْإِحْمَالِ .

And other than this of which we have no knowledge about, so we believe in this in general.

وَتُؤْمِنُ بِأَنَّ أَعْظَمَ تِلْكَ الْكُتُبِ وَأَعْلَاهَا هُوَ الْقُرْآنُ الْعَظِيمُ الَّذِي جَعَلَهُ اللَّهُ مُهَيِّمًا عَلَىٰ الْكُتُبِ كُلِّهَا وَنَاسِخًا لِّهَا ، وَجَعَلَهُ حُجَّةً عَلَىٰ النَّاسِ كَافَّةً .

And we believe the mightiest of these books and the highest of them is the mighty

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Qurān, which Allāh made dominant over all the other books and made it abrogate them. And He made an argument for all of mankind.

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾

“And We have sent down to you (O Muhammad) the Book (this *Qurān*) in truth, confirming the Scripture that came before it and *Muhyaminan* (trustworthy in highness and a witness) over it (old Scriptures).” (Al-Māidah 5:48)

فَنُؤْمِنُ بِأَنَّ الْقُرْآنَ أَنْزَلَهُ اللَّهُ تَبَيَّنَّا لِكُلِّ شَيْءٍ لَا سِيَّمَا التَّوْحِيدِ وَمَا يُضَادُّهُ مِنَ الشِّرْكِ ، وَأَنَّهُ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ، وَبِأَنَّ اللَّهَ عَلَّقَ النَّذَارَةَ بِهِ فِي أَصْلِ الدِّينِ .

So we believe that Allāh revealed the *Qurān* as a clarification of all things, and especially *Tawhīd* and its opposite – *shirk* - and that it guides to what is more upright, and (we believe) that Allāh by it established the warning in *Aslud-dīn*.

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبَيَّنًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ﴾

“And We have sent down to you the Book (the *Qurān*) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).” (An-Nahl 16:89)

﴿الرَّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ﴾

“Alif-Lām-Rā. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allāh), Who is All-Wise and Well-Acquainted (with all things). So you will worship none but Allāh.” (Hūd 11:1-2)

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

“Verily, this *Qurān* guides to that which is most just and right and gives glad tidings to the believers.” (Al-Isrā 17:9)

﴿وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ﴾

“And this *Qurān* has been revealed to me that I may warn you therewith and whomsoever it may reach.” (Al-An’ām 6:19)

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* وَتُؤْمِنُ بِأَنَّ الْقُرْآنَ الْعَظِيمَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ مِنْهُ بَدَأَ وَإِلَيْهِ يَعُودُ ، تَكَلَّمَ اللَّهُ بِهِ عَلَى الْحَقِيقَةِ ، وَنَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِيَكُونَ مِنَ الْمُرْسَلِينَ.

* And we believe that the Glorious *Qurān* is the speech of Allāh, not created. From Him it began and to Him it will return. Allāh spoke truthfully in it, and he sent down *ar-Rūh al-Amīn* (Jibrīl) with it, to the heart of Muhammad ﷺ, in order for him to be a messenger.

فَمَنْ قَالَ أَنَّهُ مَخْلُوقٌ فَهُوَ كَافِرٌ مُلْعُونٌ ، وَكَذًا مَنْ زَعَمَ أَنَّهُ مُحَرَّفٌ ، أَوْ أَنَّهُ تَعَرَّضَ لِلزِّيَادَةِ أَوْ النُّقْصَانِ بَعْدَ وَفَاقِ النَّبِيِّ فَهُوَ كَافِرٌ ، وَمَنْ اسْتَهْزَأَ بِهِ أَوْ انْتَقَصَ مِنْهُ أَوْ رَدَّهُ أَوْ كَذَّبَهُ كُلَّهُ أَوْ بَعْضَهُ أَوْ حَرَّفَ مَعْنَاهُ فَهُوَ كَافِرٌ .

So whoever says that it (*Qurān*) is created he is a cursed *kāfir*, and likewise the one who claims that it is distorted, or that it has been exposed to something extra or something of it is missing after the passing away of the Prophet, then he is a *kāfir*. And whoever mocks it or speaks poorly of it, (tries to) refute it, denies all of it or some of it or distorts its meaning, he is a *kāfir*.

* وَتُؤْمِنُ بِالنَّبُوءَةِ وَالرِّسَالَةِ ، وَأَنَّ الْأَنْبِيَاءَ وَالرُّسُلَ بَعَثَهُمُ اللَّهُ إِلَى النَّاسِ مُبَشِّرِينَ وَمُنْذِرِينَ لِهِدَايَةِ الْخَلْقِ إِلَى صِرَاطِ الْعَزِيزِ الْحَكِيمِ ، وَهُمْ حُجَّتُهُ مِنَ الْخَلْقِ ، وَهُمْ بَشَرٌ مَعْصُومُونَ فِيمَا يُبَلِّغُونَ عَنِ اللَّهِ ، دِينُهُمْ وَاحِدٌ وَإِنْ تَنَوَّعَتْ شَرَائِعُهُمْ.

* And we believe in the prophethood and the message, and that the prophets and messengers were sent by Allāh to the people as givers of glad tidings and warners, to guide the creation to the Path of *al-'Azīz al-Hakīm*. And they are His Argument's (*Hujjah*) for the creation, and they are people who are flawless in what they convey from Allāh. They all have one religion, despite their legislations have varied.

أَوَّلُهُمْ آدَمُ أَبُو الْبَشَرِ وَهُوَ نَبِيُّ مُكَلَّمٌ ، أَمَّا أَوَّلُ الرُّسُلِ فَهُوَ نُوحٌ ، وَأَمَّا آخِرُهُمْ بَعْتُهُ وَأَعْظَمُهُمْ مَنَزَلَةً عِنْدَ اللَّهِ فَهُوَ مُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، بَعْتَهُ اللَّهُ إِلَى الْعَالَمِينَ وَالنَّاسِ كَافَّةً بَعْدَمَا كَانَتْ الرُّسُلُ تُبْعَثُ إِلَى أَقْوَامِهَا خَاصَّةً ، وَخَتَمَ اللَّهُ بِهِ الرِّسَالَةَ وَالنَّبُوءَةَ .

The first of them is Ādam, the father of mankind, and he is a prophet which was spoken to. And the first of the messengers were Nūh عليه السلام, and the last one of them who were sent and the biggest of them in rank with Allāh, is Muhammad ﷺ. Allāh sent him to all of the worlds and the humans, after that the (previous) messengers were sent specific to their people. And Allāh sealed the prophethood and the message with him.

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا (163) وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا (164) رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴾

“Verily, We have inspired you (O Muhammad) as We inspired Nūh and the Prophets after him; We (also) inspired Ibrāhīm, Ismā’il, Ishāq, Ya’qūb, and al-Asbāt [the twelve sons of Ya’qūb ﷺ], ‘Īsa, Ayyūb, Yūnus, Hārūn, and Sulaymān, and to Dāwūd We gave the *Zabūr* (Psalms). And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and Allāh spoke directly to Mūsā. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers. And Allāh is Ever All-Powerful, All-Wise.” (An-Nisā 4:163-165)

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾

“Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.” (Al-Ahzāb 33:40)

* وَتُؤْمِنُ بِأَنَّ مَنْ لَمْ يُؤْمِنْ بِالنَّبُوَّةِ وَالرَّسَالَةِ لَا يَكُونُ إِلَّا مُشْرِكًا ، فَلَا يُوجَدُ مُشْرِكٌ إِلَّا وَهُوَ مُكَذِّبٌ بِالنَّبُوَّةِ ، وَمَنْ كَانَ مُكَذِّبًا بِالنَّبُوَّةِ فَهُوَ مُشْرِكٌ ، فَالتَّوْحِيدُ وَالنَّبُوَّةُ مُتَلَازِمَانِ ، وَكَذَلِكَ الْكُفْرُ بِالرُّسُلِ وَالْإِشْرَاكُ بِاللَّهِ مُتَلَازِمَانِ ، كَمَا بَيَّنَّ هَذِهِ الْقَاعِدَةَ وَشَرَحَ أَدْلَتُهَا شَيْخُ الْإِسْلَامِ ابْنُ تَيْمِيَّةَ - رَحِمَهُ اللَّهُ .

* And we believe that the one who does not believe in the prophethood, and the message cannot be anything but a *mushrik*. Because there is not a *mushrik* except that he has denied the prophethood. And whoever denies the prophethood he is a *mushrik*. So *Tawhīd* and the prophethood are linked to each other, and likewise is the denial of the messengers and the setting up of partners with Allāh are linked to each other, just like *Shaykh al-Islām* ibn Taymiyyah has clarified this principle and explained its evidences – may Allāh have mercy upon him.

﴿ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴾

This is Our Religion

“And whosoever does not believe in Allāh and His Messenger (Muhammad), then verily, We have prepared for the disbelievers a blazing Fire.” (Al-Fath 48:13)

وَنُؤْمِنُ أَنَّ الْإِيمَانَ بِكُلِّ رَسُولٍ فِي عَهْدِهِ مِنْ أَصْلِ الدِّينِ .

And we believe that the belief in every messenger in his time is from *Aslud-dīn* (the fundament of the religion).¹⁹

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): ‘Worship Allāh (Alone), and avoid (or keep away from) *tāghūt* (all false deities, etc.).’” (An-Nahl 16:36)

* وَنُؤْمِنُ بِالْيَوْمِ الْآخِرِ وَالْبَعْثِ بَعْدَ الْمَوْتِ وَالثَّوَابِ وَالْعِقَابِ ، وَنُؤَقِّنُ أَنَّ الْإِيمَانَ بِالْيَوْمِ الْآخِرِ قَرِينُ الْإِيمَانِ بِاللَّهِ ، فَلَا يُوحَدُ إِيْمَانٌ بِاللَّهِ بِغَيْرِ إِيْمَانٍ بِالْيَوْمِ الْآخِرِ ، وَهُمَا قَرِينَانِ فِي كِتَابِ اللَّهِ.

* And we believe in The Last Day, in the resurrection after death and in the reward and the punishment. And we are certain that the belief in the Last Day is an associate to the belief in Allāh. So there is no belief in Allāh without the belief in the Last Day. And they are two associates in the Book of Allāh.

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

“And (remember) when your Lord brought forth from the Children of Ādam, from their loins, their seed (or from Ādam’s loin his offspring) and made them testify as to themselves (saying): ‘Am I not your Lord?’ They said: ‘Yes! We testify,’ lest you should say on the Day of Resurrection: ‘Verily, we have been unaware of this.’” (Al-A’rāf 7:172)

﴿وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ﴾

¹⁹ Translator: The belief in the last messenger Muhammad ﷺ is from *Aslud-dīn*. Everyone today who does not believe in him (his Message), is a *mushrik*. Likewise, everyone who did not believe in Nūh عليه السلام in his time, was a *mushrik*, because everyone who lives in the time where a prophet is present, is obliged to believe in and follow whatever is revealed to the prophet.

This is Our Religion

“And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh) and when those (whom they obey or worship) besides Him [like all false deities other than Allāh, it may be a Messenger like ‘Īsā (Jesus) son of Maryam (Mary), ‘Uzayr (Ezra), an angel, a pious man, a *Jinn*, or any other creature even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice!” (Az-Zumar 39:45)

﴿وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَا كِبُونَ﴾

“And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion of Islāmīc Monotheism).” (Al-Muminūn 23:74)

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

“The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad): ‘Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh.’” (At-Taghābun 64:7)

وَمَا مِنْ رَسُولٍ إِلَّا أَنْذَرَ أُمَّتَهُ بِالْيَوْمِ الْآخِرِ ، وَقَدْ دَلَّ عَلَيْهِ الْكِتَابُ وَالسُّنَّةُ وَالْعَقْلُ وَالْفِطْرَةُ .

And there is no messenger who did not warn his *Ummah* (nation) about The Last Day, and so did the Book, *Sunnah*, intellect and the *Fitrāh* point this (fact) out.

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾

“And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, ‘Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?’ They will say: ‘Yes’, but the Word of torment has been justified against the disbelievers!” (Az-Zumar 39:71)

﴿يَا مَعْشَرَ الْجَنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّبْنَاهُمْ حَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ﴾

This is Our Religion

“O you assembly of *Jinns* and mankind! ‘Did not there come to you Messengers from amongst you, reciting upon you My Verses and warning you of the meeting of this Day of yours?’ They will say: ‘We bear witness against ourselves.’ It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.” (Al-An’ām 6:130)

وَمَنْ زَعَمَ أَنَّهُ يُمَكِّنُ لِأَحَدٍ أَنْ يَكُونَ مُؤْمِنًا بِاللَّهِ مَعَ عَدَمِ الْإِيمَانِ بِالْيَوْمِ الْآخِرِ فَهُوَ كَافِرٌ.

And whoever claims that it is possible for anyone to be a believer without (having) the belief in The Last Day, he is a *kāfir*.

*وَنُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ فَنُؤْمِنُ بِأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ يَعْلَمُ مَقَادِيرَ كُلِّ شَيْءٍ مَا كَانَ وَمَا يَكُونُ وَمَا هُوَ كَائِنٌ ، وَأَنَّهُ كَتَبَ ذَلِكَ فِي اللُّوحِ الْمَحْفُوظِ ، وَأَنَّهُ خَالِقُ كُلِّ شَيْءٍ بِمَا فِي ذَلِكَ أَفْعَالُ الْعِبَادِ ، وَأَنَّهُ لَا يَكُونُ فِي مُلْكِهِ إِلَّا مَا يَشَاءُ فَمَا شَاءَ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ.

*And we believe in the *Qadar* – the good of it and the bad of it. So we believe that Allāh is All-Knowing about everything. He knows the *Maqādir* (pl. *Qadar*) of everything that was, that will be and what is, and that He wrote this in *al-Lawh al-Mahfūdh* (the preserved tablet). And (we believe) that he is the Creator of everything which includes the actions of the slaves, and that there isn’t in His Dominion except that which He wants. So what He wanted was, and what He didn’t want has never been.

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

“Know you not that Allāh knows all that is in heaven and on earth? Verily, it is (all) in the Book (*al-Lawh al-Mahfūdh*). Verily! That is easy for Allāh.” (Al-Hajj 22:70)

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾

“But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.” (Al-Insān 76:30)

﴿ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴾

“Allāh is the Creator of all things, and He is the *Wakīl* (Trustee, Disposer of affairs, Guardian, etc.) over all things.” (Az-Zumar 39:62)

This is Our Religion

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

“And Allāh has created you and what you do!” (As-Sāffāt 37:96)

مُخَالَفِينَ فِي ذَلِكَ مَا عَلَيْهِ الْفِرْقُ الضَّالَّةُ مِنَ الْقَدَرِيَّةِ وَالْجَبَرِيَّةِ وَنَحْوِهِمْ.

فَمَنْ زَعَمَ أَنَّ اللَّهَ يَعْلَمُ الْكُلِّيَّاتِ دُونَ الْجُزْئِيَّاتِ ، أَوْ يَقْدِرُ عَلَى شَيْءٍ دُونَ شَيْءٍ ، أَوْ نَفَى عِلْمَ اللَّهِ الْأَزَلِيَّ بِالْأَشْيَاءِ ، أَوْ قَالَ يَكُونُ فِي مُلْكِهِ مَا لَا يَشَاءُ ، أَوْ نَفَى خَلْقَ اللَّهِ لِأَفْعَالِ الْعِبَادِ فَهُوَ كَافِرٌ.

Opposing this, is what the astray groups are upon from the *Qadariyyah* and *Jabriyyah* and the likes of these.

So whoever claims that Allāh knows the totalities with the exception of some parts, or that He is capable of some things and not of others, or denies Allāh's eternal knowledge about the things, or says that there in His Dominion is what He does not want or he denies that Allāh has created the actions of the slaves, he is a *kāfir*.

* وَتُؤْمِنُ بِمَا عَلَيْهِ أَهْلُ السُّنَّةِ مِنْ أَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ : قَوْلُ الْقَلْبِ وَاللِّسَانِ وَعَمَلُ الْقَلْبِ وَالْجَوَارِحِ ، وَأَنَّهُ يَزِيدُ وَيَنْقُصُ ، خِلَافًا لِلْخَوَارِجِ وَالْمُعْتَزِلَةِ وَالْمُرْجِيَّةِ وَالْجَهْمِيَّةِ وَالْكَرَامِيَّةِ وَأَصْرَابِهِمْ مِنْ أَهْلِ الزَّيْغِ وَالضَّلَالِ .

* And we believe in what *Ahlus-Sunnah* is upon, that *Īmān* is speech and action. Speech of the heart and the tongue and action with the heart and the limbs, and that it increases and decreases, different from the *Khawārij*, *Mu'tazilah*, *Murjia*, *Jahamiyyah*, *Karrāmiyyah* and their kinds from the followers of deviation and misguidance.

* وَتُؤْمِنُ بِأَنَّهُ لَا يَجُوزُ التَّكْفِيرُ بِالْمَعَاصِي وَالْكَبَائِرِ الَّتِي دُونَ الشَّرِكِ كَالرَّبِّ وَالرَّزَا وَشَرْبِ الْخَمْرِ كَمَا تَقُولُهُ الْخَوَارِجُ ، أَوْ كَمَا تَقُولُ الْمُعْتَزِلَةُ بِالْمَنْزِلَةِ بَيْنَ الْمَنْزِلَتَيْنِ ؛ بَلْ نَقُولُ أَنَّ فَاعِلَ ذَلِكَ مُؤْمِنٌ نَاقِصُ الْإِيمَانِ أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكَبِيرَتِهِ أَوْ نَحْوَهُ.

*And we believe that it is not permitted to declare *Takfir* based on disobedience and big sins – except *shirk* – such as interests, fornication, drinking intoxicants like the *Khawārij* proclaim (that this is permitted), or like the *Mu'tazilah* say “in a state between the two states (*kufr* and *Īmān*)”. Rather we say that the one who performs this is a believer with a deficient *Īmān* or he is a believer by his *Īmān* and *fāsiq* by his big sin, or something similar to this.

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) for whom He will.” (An-Nisā 4:48)

* وَتُؤْمِنُ بِأَنَّ الْمُسْلِمَ إِذَا كَفَرَ مُسْلِمًا مُتَأَوَّلًا مُبْتَغِيًا الْحَقَّ فَهُوَ مُجْتَهِدٌ مَعْدُورٌ بَلْ مُاجُورٌ، وَأَمَّا إِنْ كَفَرَهُ بغيرِ تَأْوِيلٍ سَائِغٍ فَهُوَ مُعْتَدٍ ظَالِمٌ إِلَّا أَنَّهُ لَا يَكْفُرُ وَمَنْ كَفَرَهُ لِأَجْلِ هَذَا فَقَطْ فَقَدْ ضَاهَى الْخَوَارِجَ بِقَوْلِهِ. هَذَا هُوَ الْقَوْلُ الْمَرْوِيُّ عَنِ الصَّحَابَةِ الْكَرَامِ فِي عَدَمِ تَكْفِيرِهِمْ لِلْخَوَارِجِ الْأَوَائِلِ .

*And we believe that if a Muslim declares *Takfir* on a Muslim based on (wrong) interpretation and seeking the truth, then he is one who made an effort and thereby excused and even rewarded. But if he declares *Takfir* on him without (wrong) acceptable interpretation, then he is a transgressing *dhālim* (unjust) but he does not become *kāfir* by this, and whoever declares *Takfir* on him based on this only then he has matched the *Khawārij* with his saying. This is the saying which is transmitted from the honorable *Sahābah* regarding them not declaring *Takfir* on the first of the *Khawārij*.

* وَتُؤْمِنُ بِأَنَّ الرَّافِضَةَ الْقَائِلِينَ بِعِصْمَةِ الْأَئِمَّةِ وَتَفْضِيلِهِمْ عَلَى الْأَنْبِيَاءِ وَوَصْفِهِمْ بِأَوْصَافِ اللَّهِ مِنَ الْعِلْمِ بِالْغَيْبِ وَنَحْوِهِ ، وَالْقَائِلِينَ بِتَحْرِيفِ الْقُرْآنِ وَتَكْفِيرِ الصَّحَابَةِ وَالِاسْتِعَاثَةِ بِغَيْرِ اللَّهِ ، وَغَيْرِ ذَلِكَ مِنَ الشَّرَكِيَّاتِ = هُمْ كُفَّارٌ مُشْرِكُونَ طَوَائِفُهُمْ وَأَعْيَانُهُمْ .

وَهَذِهِ الْفِتْنَةُ هِيَ الْمَوْجُودَةُ الْآنَ فِي بَقَاعِ شَتَّى مِثْلِ لُبْنَانَ وَالْعِرَاقِ وَإِيرَانَ مِمَّنْ يُسَمَّوْنَ بِـ«الْجَعْفَرِيَّةِ» أَوْ «الْإِثْنَى عَشْرِيَّةِ» أَوْ «الْإِمَامِيَّةِ» أَوْ «الْمُتَأَوَّلَةِ» كَمَا تُسَمِّيهِمُ الْعَامَّةُ فِي بَعْضِ الْبُلْدَانِ .

أَمَّا الْإِسْمَاعِيلِيَّةُ وَالنُّصَيْرِيَّةُ وَالْدُرُوزُ وَأَضْرَابُهُمْ مِنَ الْبَاطِنِيَّةِ فَهُمْ أَشَدُّ شِرْكَاً وَكُفْراً مِنْ هَؤُلَاءِ .

فَمَنْ لَمْ يَكْفُرْ هَذِهِ الْأَصْنَافَ كُلَّهَا أَوْ بَعْضَهَا أَوْ تَوَقَّفَ فِيهِمْ أَوْ قَالَ يَكْفُرُونَ كَطَائِفَةٍ وَلَا يَكْفُرُونَ بِأَعْيَانِهِمْ أَوْ فَرَّقَ بَيْنَ عَامَّتِهِمْ وَأَئِمَّتِهِمْ فَهُوَ كَافِرٌ .

*And we believe that the *rāfidah* who claim that their *Imāms* are flawless, and that they are better than the prophets, or describes them with some of the attributes of Allāh such as the knowledge of the unseen, and those who claim that the *Qurān* has been distorted, and *Takfir* on the *Sahābah* and seeking help from others than Allāh, and other than this from the actions of *shirk* = they are *kuffār* and *mushrikūn* both their groups and their individuals.

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And this group is present now in different places such as Lebanon, Iraq and Iran from those they call “*al-ja’fariyyah*” or “*al-ithna ‘ashriyyah*” or “*imāmiyyah*” or “*matāwilah*” as the average people call them in some of the countries.

Regarding *al-ismā’iliyyah* and *an-nusayriyyah* and *ad-durūz* and their kinds, from *al-bātiniyyah*, then they are worse in *shirk* and *kufr* than these (previously mentioned).

So whoever does not declare *Takfir* on all of these categories or some of them, or stops (in *Takfir*) regarding them, or says that they are *kuffār* as a group but not their individuals, or differentiates between their average ones and their *Imāms*, he is a *kāfir*.²⁰

* وَتُؤْمِنُ بِأَنَّ خَيْرَ النَّاسِ بَعْدَ الْأَنْبِيَاءِ عَلَيْهِمْ صَلَوَاتُ اللَّهِ وَسَلَامُهُ هُمْ صَحَابَةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَهُمْ صَفْوَةُ الْأُمَّةِ لَمْ يَكُنْ قَبْلَهُمْ وَلَا يَكُونُ بَعْدَهُمْ أَحَدٌ يُسَاوِيهِمْ فِي الْمَنْزِلَةِ وَالْفَضْلِ.

*And we believe that the best people after the prophets – may Allāhs peace and blessings be upon them – are the *Sahābah* of Allāhs Messenger ﷺ.

And they are the elite of this *Ummah*, there is neither before nor after them anybody who is equal to them in rank and excellence.

وَنَشْهَدُ أَنَّ خَيْرَهُمُ الصَّدِيقُ أَبُو بَكْرٍ ، ثُمَّ الْفَارُوقُ أَبُو حَفْصٍ ، ثُمَّ ذُو التُّورَيْنِ أَبُو عَمْرٍو ، ثُمَّ حَيْدَرَةُ أَبُو الثَّرَابِ ، ثُمَّ بَاقِي الْعَشْرَةِ ، ثُمَّ أَهْلُ بَدْرٍ ، ثُمَّ أَهْلُ بَيْعَةِ الرِّضْوَانِ ، وَالْمُهَاجِرُونَ خَيْرٌ مِنَ الْأَنْصَارِ ، وَمَنْ أَنْفَقَ قَبْلَ الْفَتْحِ وَأَمَّنْ خَيْرٌ مِمَّنْ أَنْفَقَ بَعْدَ الْفَتْحِ وَأَمَّنْ . وَالْمُتَقَرَّرُ عِنْدَنَا أَنَّ حَمِيْعَهُمْ مِنْ أَهْلِ الْجَنَّةِ نَشْهَدُ لَهُمْ بِذَلِكَ كَمَا هُوَ ظَاهِرُ الْقُرْآنِ.

حُبُّهُمْ إِيْمَانٌ وَبُعْضُهُمْ كُفْرٌ وَنِفَاقٌ ، رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ .

And we witness that the best of them is *as-Siddiq Abu Bakr*²¹, then *al-Fārūq Abu Hafs*²²,

²⁰ Translator: All these groups are groups of *shirk* and *kufr*, and most of them are worse in *shirk* and *kufr* than the jews and the christians. So whoever does not make *Takfir* on these groups and their members, without any exception, has not fulfilled the requirements for Islām, because it is required that he makes *Takfir* on every one who commits major *shirk*.

²¹ ‘Abdullah ibn Abī Quhafā ؓ.

²² ‘Umar ibn Al-Khattāb ؓ.

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then *Dhū Nūrayn Abu 'Amr*²³, then *Lion Abu Turāb*²⁴, then the remaining ten, then those who fought at Badr, then those who gave the pledge of *Ridwān*. And those who made *Hijrah* are better than the *Ansār* and whoever believed and spent before the victory are better than the one who believed and spent after the victory. And the established with us is that they all are from the inhabitants of *Jannah*, we witness this for them like it is clear in the *Qurān*.

Their love is *Īmān* and their hatred is *kufṛ* and *Nifāq*, may Allāh be pleased with all of them.

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (At-Tawbah 9:100)

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا﴾

“Indeed, Allāh was pleased with the believers when they gave their *Bay'ah* (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down *As-Sakīnah* (calmness and tranquillity) upon them, and He rewarded them with a near victory.” (Al-Fath 48:18)

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allāh has promised the best (reward). And Allāh is All-Aware of what you do.” (Al-Hadīd 57:10)

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا

²³ 'Uthman ibn 'Affān رضي الله عنه.

²⁴ 'Ali ibn Abī Tālib رضي الله عنه.

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يَتَّبِعُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي
التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ
يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا ﴿٤٨﴾

“Muhammad is the Messenger of Allāh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the *Tawrāt* (Torah). But their description in the *Injīl* (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allāh has promised those among them who believe (i.e. all those who follow Islāmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).” (Al-Fath 48:29)

*وَنُؤْمِنُ بِأَنَّ مَنْ كَفَرَ الصَّحَابَةَ أَوْ فَسَقَهُمْ كُلَّهُمْ أَوْ عَامَّتَهُمْ إِلَّا نَفَرًا قَلِيلًا فَهُوَ كَافِرٌ مُلْعُونٌ ، وَمَنْ شَكَ فِي كُفْرِهِ أَوْ تَرَدَّدَ فِيهِ فَهُوَ كَافِرٌ . وَذَلِكَ لِأَنَّ مَعْنَىٰ هَذَا الْقَوْلِ الْحَبِيثِ إِنكَارُ الْقُرْآنِ وَالرَّسَالَةِ ، بَلْ وَإِبْطَالُ هَذَا الدِّينِ جُمْلَةً بِالطَّعْنِ فِي عَدَالَةِ نَاقِلِيهِ بِجَعْلِهِمْ فُسَاقًا أَوْ كُفَرَاءَ ، وَهُوَ أَيْضًا تَكْذِيبٌ لِمَا فِي صَرِيحِ الْقُرْآنِ مِنْ تَرْكِيتِهِمْ وَالثَّنَاءِ عَلَيْهِمْ وَالرِّضَىٰ عَنْهُمْ .

*And we believe that whoever declares *Takfir* on the *Sahābah* (may Allāh be pleased with them) or calls them wrongdoers, all of them or the common ones except a small group, he is a cursed *kāfir*, and whoever doubt in his *kufir* or hesitates (in *Takfir*) concerning him, he is a *kāfir*. This is because the meaning of this filthy statement is the denial of the *Qurān* and the message, and even the negation of this religion totally, by the defamation of the justice of its carriers by making them wrongdoers or disbelievers. And this is also denying what is clear in the *Qurān*, regarding the purification of them, the tribute to them and the contentment with them.

*وَنُؤْمِنُ بِأَنَّ الشَّرَائِعَ لَا تَلْزَمُ إِلَّا بَعْدَ الْبَلَاغِ ، وَأَنَّ الْجَاهِلَ فِي الشَّرَائِعِ أَصُولًا وَفُرُوعًا مَعْذُورٌ لَا يَكْفُرُ حَتَّىٰ تَقُومَ عَلَيْهِ الْحُجَّةُ ؛ فَإِنْ أَنْكَرَ شَيْئًا مِنَ الْأَخْبَارِ وَالْأَحْكَامِ الظَّاهِرَةِ وَالْمُتَوَاتِرَةِ وَقَدْ تَوَفَّرَتْ فِي حَقِّهِ مَظْنَةُ الْعِلْمِ فَهُوَ كَافِرٌ ، وَإِنْ لَمْ تَتَوَفَّرْ مَظْنَةُ الْعِلْمِ فَلَا يَكْفُرُ حَتَّىٰ تَقُومَ عَلَيْهِ الْحُجَّةُ الَّتِي يَكْفُرُ مَنْ خَالَفَهَا .

*And we believe that the rulings and laws are not obligatory until after the notification, and that the ignorant regarding the rulings in *Usūl* (principles) and *Furū'*

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(branches) is excused and does not commit *kufir* until after the argument (*Hujjah*) has been established. So if he denies anything from the information and the clear and recurrent rulings, and the correct knowledge regarding him (his situation) surely is available, then he is a *kāfir*. And if the correct knowledge is not available, then he does not commit *kufir* until the argument has been established on him, (the argument) which the one who opposes it becomes a *kāfir*.

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allāh is the All-Knower of everything.” (At-Tawbah 9:115)

﴿وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ﴾

“And be not one of those who belie the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, for then you shall be one of the losers.” (Yūnus 10:95)

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

“And those who disbelieved and belied Our Verses (of this *Qurān*), for them will be a humiliating torment (in Hell).” (Al-Hajj 22:57)

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

“Then, who does more wrong than one who utters a lie against Allāh, and denies the truth [this *Qurān*, the Prophet (Muhammad ﷺ), the Islāmic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds] when it comes to him! Is there not in Hell an abode for the disbelievers?” (Az-Zumar 39:32)

﴿بَلَىٰ قَدْ جَاءَكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ﴾

“Yes! Verily, there came to you My *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers.” (Az-Zumar 39:59)

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﴿وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ﴾

“And none but the disbelievers reject Our *Āyāt* (proofs, signs, verses, lessons, etc.).”
(Al-‘Ankabūt 29:47)

وَبَعْدُ: فَهَذِهِ هِيَ الْخُطُوطُ الْعَرِيضَةُ لِلْإِيمَانِ وَالْإِيمَانِ الَّتِي لَا يَصِحُّ إِسْلَامُ الْمَرْءِ إِلَّا بِهَا ، وَقَدْ اضْطُرَرْتُ أَحْيَانًا أَنْ أَذْكَرَ فِي ثَنَائِهَا مَا لَا يُعَدُّ مِنْ أَصْلِ الْإِيمَانِ بَلْ مِنْ تَوَابِعِهِ ، وَذَلِكَ لِمَا يَقْتَضِيهِ سِيَاقُ الْكَلَامِ وَتَمَامُهُ مِمَّا هُوَ مَعْدُودٌ فِي أُصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ.

And thereafter: And these are the requested lines for the pillars of *Īmān* and its fundament, which the Islām of a person cannot be correct except by it. And verily have I sometimes found it necessary, through it (the text), to mention what does not belong to *Aslul-Īmān* (The fundament of Iman), but what follows with it. And this is what the context and the entirety of the words calls for (or demands), of what is counted in the principles of *Ahlus-Sunnah wal-Jamā’ah*.²⁵

سَائِلًا الْمَوْلَى سُبْحَانَهُ أَنْ يَنْفَعَ بِهَا كَاتِبَهَا وَقَارِئَهَا وَمَنْ أَعَانَ عَلَى نَشْرِهَا وَأَنْ يَهْدِيَنَا جَمِيعًا سَوَاءَ السَّبِيلِ .
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ وَسَلَّم وَبَارَكَ عَلَى خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ.

I ask *al-Mawlā* (the Lord) – The Glorified – to benefit the author and the reader with it, and whoever helps to spread it, and to guide us all to the Straight Path. All praise is due to the Lord of all the worlds, and may Allāhs peace and blessing be upon the seal of the prophets and messengers.

²⁵ Translator: The Author has during the text several times mentioned issues which are not from *Aslud-dīn* (The Fundament of the religion of Islām), where anybody who does not fulfill its requirements is *kāfir*, but instead issues from *Usūlud-Dīn* (The Principles of the religion) and *Furū’ud-Dīn* (The Branches of the religion). This is for example the detailed descriptions of the angels and the prophets. In *Aslud-dīn*, which consist of knowing, hating and rejecting *shirk* and whoever commits it, *Takfir* on the *tawāghūt* and witnessing that the worship of it is false, belief in the Last Day and the belief in *al-Qadar*, there is no excuse for not fulfilling these and whoever does not do so is a *kāfir*. Whoever does not worship Allah alone due to *kibr* (arrogance) is also a *kāfir* even if this is only in a single act of worship. But in matters from *Usūlud-Dīn* (The Principles of the religion) and *Furū’ud-Dīn* (The Branches of the religion) the situation of the mistaken person is taken into consideration. If he makes a mistake in an issue which is not clear (*Masalah Khafiyyah*) and he has an excuse (ignorance, wrong interpretation, effort to find the truth or blindfollowing) then the *Takfir* on him is made if he rejects the *Hujjah* after it has been established upon him. If the issue is well known (*Masalah Dhāhirah*) or known by necessity from the religion (*Ma’lūm min ad-Dīn bi-Darūrah*), then the person is not excused in this issue, and the *Takfir* will be declared on him.